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AN
HUMBLE ATTEMPT *K*
TO SET FORTH THE
TRUE CHRIST OF GOD,
ABOVE THE
FALSE CHRISTS OF MEN,
AND THE
ONE MEDIATOR,
AS DISTINGUISHED FROM THE
VARIOUS MEDIATORS OF MEN'S INVENTION;
ALSO TO SHEW THE
ONLY FOUNDATION-STONE,
INSTEAD OF THE MANY
SANDY FOUNDATIONS;
AND THAT
JESUS IS THE SUPREME-REAL-HEAD,
AND
HUSBAND OF THE CHURCH;
DIFFERENT FROM EVERY OTHER
THAT HAS BEEN IMPOSED ON HER THROUGH THE
Ignorance of Men,
—♦♦♦—
BY A LOVER AND PREACHER
OF THE REVEALED WORD OF GOD.
—♦♦♦—

And we believe, and are sure that thou art that Christ, the Son of the
living God. *John 6 and 69.*

—♦♦♦—
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THE CHRIST OF THE FUTURE

W. E. GLADSTONE

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TO THE
MOST HIGH AND LOWLY IMMANUEL,
The Glorious Prince of Life,
KING of KINGS, and LORD of LORDS.

GRACIOUS SOVEREIGN and ALMIGHTY LORD!

PERMIT an unworthy subject of thy Kingdom, to publish before the World, his thoughts concerning thy Person, Offices, Characters, and Work. Deign to patronize this feeble endeavour of thy servant, to set forth thy excellent Majesty. Own and bless the following pages, so far as they accord with thy sacred Word, and pardon and forgive, what thy pure eyes see amiss. I beseech thee also to suffer me to approach thy Throne, with profound adoration of thy Person, sincere attachment to thy government, and devotedness of soul and body to thy service; esteeming it my happiness, and honour, to lay low at thy footstool.

June 7, 1799.

CANDID READER !

AS the writer of this humble attempt to describe the Person of the Saviour of the World, does not make the least pretence to the character of a learned man, he hopes those who have had the advantages of (a more liberal) education, will bear with him in his folly, of appearing as an author, (in this critical time and censorious age) and deal with his production, as they would wish to be dealt with, if they were in his situation.

Having travelled some thousand miles, in this land, "holding forth the word of life," to my fellow sinners, in congregations consisting sometimes of a few score, or a few hundreds, and at times a few thousands, in different villages, towns, and great cities, in this kingdom; and by conversation, as well as observation, finding many of the sincere followers of my Lord, were greatly perplexed, on account of the subtle, *unscriptural distinctions* raised; and at a loss, how to answer the various questions put (by designing men) with a view of drawing them aside, from their allegiance due to their sovereign Lord: I have wished, for some years, that some abler pen had been employed on this glorious subject; a subject which is worthy of engaging the attention of angels, but much more of redeemed men; but not having met with any work, within the reach of the poor, which treats of the glory, and work of Christ, after many a *struggle*, I have ventured forth in this plain way, to make my thoughts known to my fellow mortals, concerning Him whom I love and adore.

As it is the duty of a revenue officer to watch the motions of those who would defraud the King of his just due, so 'tis also the duty of a Minister to watch over those who would *privily* bring in their damnable heresies, and as smugglers, when their numbers increase, grow sturdy, and hardened so as to dispute it with the officers, and use force to expose their merchandize, thus refusing obedience to the laws: so it is with those who embrace errors, if their number be few, they are more secret with them, but if they increase, they depend much on their number, and respectability, and public-ly

ly dispute against the truth, treat with contempt the officers, and speak evil of dignities, so that they thus endeavour to strengthen their cause, by ridiculing what they cannot overturn, and stablish their interest, by pleading custom, which is not tolerated by law: forgetting that custom makes no law, but law makes custom. As such an officer, I step forward, actuated as a son of Levi, with the sword of the Spirit, on the Lord's side, and without respect of persons; I would not wish to know my nearest relation, companion, or neighbour on earth, so as to spare, connive at, or approve of their idolatrous principles or practice; (altho they should dance around their own invention) when they would oppose the essential honours due to my King, and give his glory to another. This *small Essay* will afford my friends an opportunity of knowing what *ideas* I have of the Person, and work of my King; and may convince my adversaries, how shamefully and industriously, they have *perverted* and *wrested* my words.

Some may be ready to say; what need is there of such a publication, when there are much better in print on the subject? And as the author makes so free with the sentiments, and names of several eminent men, why does he conceal his own name? To which I reply; I have not seen or read any author who treats immediately on the subject, except Dr. Owen, on the Person of Christ, as God and Man: to which work, I acknowledge myself indebted, for the *confirmation* of my *ideas*, on several points treated of in the following discourse, as laid down by that *great* Master in our Israel; and I have taken the liberty of using some of his words to express my thoughts, and to *foil* our opponents. I have likewise inserted a hymn, and part of another, composed by the late Mr. Berridge, of Everton, which expresses his mind on the subject: these are names, that will be had in "everlasting remembrance" by the Lord, and will be dear unto, and highly esteemed, by saints (especially) in our own nation.

As I find that people in general have neither money, time, or inclination, to procure information, or books that are costly; one shilling's worth, will be less expence, and less labour than five shillings worth, and of course, will suit the poor better, for whom I principally design this publication.

tion. And if there be any other *treatise* on the subject, in print, it will be no disparagement to the same truth, to have two or three bearing witness unto it, but according to the word of inspiration, we are to look upon such a testimony as tending to establish the same; especially when we consider, that all the prophets, as well as apostles, bore witness unto Him, who is spoken of in this work.

As for my using freedom with the sentiments of others, surely they are open to investigation, and it can be no breach of charity, to mention the names, that are prefixed to such writings; but as for concealing my own, it can make no difference to the matter contained in the writing, for it is not *popular* enough, to add any *weight* to a publication; but it might prejudice the minds of some, to whom I am rendered odious on account of the controversy, I have had with them on the subject: and as I seek to undeceive such, I have the example of the author of the *epistle* to the *Hebrews*, who in like manner sought to instruct his wavering, and erroneous countrymen.

A word to the simple, and sincere enquirer, after the truth as it is in Jesus.

My dear reader, I attend with caution to those affections, which may be raised thro' *impulses*, *suggestions*, or *imagination*s; yet I firmly believe there are holy, and pious affections produced, so that saints "are filled with joy, and peace in believing," on Him who is set forth, in the following pages; and I can tell thee, (whoever thou art) that I have found such sweetness, attending the writing of this *Essay* that if thou hast the same in reading, thy time will not be spent in vain; and if the Lord be glorified thereby, and thy soul edified and strengthened, the main end the writer has in view, is answered, and he is amply rewarded. Therefore don't forget to give the praise to Jesus, and pray for the unworthy writer,

Thy willing servant in the gospel
For Jesus's sake.



Errata. Page 13, first line for *show'd* read *shew'd*.

Page 46, last line, words omitted *are unacquainted with the season*.
Before how ought, page 47, fourth line *uncertain* before *certain*.

WHEN our Lord Jesus Christ, was asked by his disciples, concerning the signs of his coming to destroy Jerusalem, and to judge the world, we find Him cautioning of them against those deceivers, who should set before them any false Christ in opposition to Himself the true one, whom patriarchs, prophets, and apostles built upon. Such persons are most dangerous characters, and ought to be shunned, but such abounded in Judea, before the destruction of Jerusalem, and the temple, when the dispensation administered by Moses, was to give way to the gospel.

As iniquity abounded, such as treachery, and hatred unto, and rejection of, the true Christ, and his disciples; and the love of many, waxed cold, and the heresies appeared to such lukewarm minds so plausible, that the very elect in those days, were in danger of being deceived, through their dissimulation; for the apostle John, informs us, that in his day, "there were many antichrists," for whosoever opposes, and is contrary unto the true Christ, must be antichrist. And the judgments inflicted on those people, were figurative of the dreadful judgments, that will be poured upon an ungodly world, even all that reject the *true* Christ, who is *the* Son of Man and *the* Son of the living God. When I consider the lukewarmness of the professing people of Christ, called protestants; in regard to the man of sin, (one of the foulest antichrists) and his adherents; the zeal of many to uphold the beast, and when I hear of the dreadful wars, that convulse part of the world at this time, and read of those characters described by our Lord, and his apostles,

A

ties, that should make their appearance in the latter days, (a) and the sins committed by them; and behold the practice of our modern professors, resembling the description given, as well as the ignorance, and infidelity of the people at large; but above all, the strange notions entertained, of the Person of the Mediator, and the insult, and dishonour offered Him, by some; and the indifference of his professed friends, it makes me sigh, groan, and weep, as well as tremble, on account of the nation, church, and myself: for without the gift of prophecy, one may discover, the danger we are exposed unto, and as we have been highly favoured of the Lord, in his providence as to religious privileges, (more so perhaps than any nation since the Jews) we must expect like Capernaum; to be thrust down the lower, for our misimprovement, if mercy prevent not. And as there are many of the dear elect children of God, in our land, (called and uncalled) who may be looking, and longing for a place of refuge, and safe retreat; such I would wish to direct to the strong hold, tower, and rock of salvation, provided for them, which the gates of hell shall never prevail against (b). As this has proved a sanctuary for millions, in different ages, and places, whilst it has been a stone of stumbling, and rock of offence to others, it behoves us, in this nation, who are called by the name of Christ, to look well to it, lest we should be like both the houses of Israel, ensnared by forming wrong views and conceptions of the only foundation, real Head, and mighty Saviour of the church; and the question put by our Lord to the pharisees, may at all times, be put to all teachers; what think ye of Christ? or that other question to his own apostles; whom say ye that I am? After the confession of

(a) St. Matth. 24 and 24. 1st Tim. 4. 2d Tim. 3. 2d Pet. 3 and 3. Jude 4. (b) Zach. 9 and 12. Prov. 18 and 10. Psalm 61 and 3. Matth. 16 and 18.

Thomas,

Thomas, the beloved disciple, informs us that the account given of the Person, of the Mediator, "was written that we might believe that Jesus is *the* Christ, *the* Son of God." John 20 and 31. From which words I shall attempt to explain three leading particulars, viz.

1st. What is to be understood by the words, "Jesus is the Christ the Son of God."

2dly. That as such, He is the only visible object, of faith, worship, prayer, and salvation.

3dly. That there is no other. Then shall take notice of some objections made to the doctrine thus proposed, with some replies to the objections, and proofs in confirmation of the doctrine.]

There was a general expectation raised among the jews and samaritans, that Messiah, or Christ, which signifies anointed, was to come; and they believe to this day, that He (whom they imagine is to come) is to be God and Man; exalted and abased; Master and Servant; Priest and Victim; King and Subject; Mortal, and Conqueror of death; Rich and Poor, a King, a Conqueror, glorious, yet a Man of griefs, involved in our infirmities, in a state of great humiliation. All these seeming contrarieties, were to be reconciled in the Person of the Messiah, as they did really meet in the Person of Christ. The prophets taught those truths, and the pious jews believed them. And as He is the anointed Prophet, Priest, and King of his Church, ordained before, but revealed in time, after the fall of man, and acknowledged as such by God, and his redeemed people; for we don't read that Christ was literally anointed after his incarnation; therefore when he is called the anointed, it must be an internal, spiritual anointing of the Holy Ghost, that is to be understood; and the outward, sensible unction, with which they anciently anointed kings, priests, and

and prophets, was but the figure and symbol of it. When Jesus visited our lower world, "He came to his own" ancient people, "but they received Him not;" for the carnal jews through their pride, and ignorance, expected their Messiah to come in great pomp, and temporal grandeur, to deliver them from their outward enemies; therefore they stumbled at His mean appearance, and derided Him as the son of Joseph, and Mary, and call Him to this day the hanged man. But mark the difference betwixt the apostle's declaration concerning Jesus, (the name given Him in the virgin's womb, who was born at Bethlehem, laid in a manger, crucified on calvary, and laid in the grave) who is *the* Christ. As the article *the* is definite, it points at Him, being certainly *the* identical Person, who was *the* Saviour of jews and gentiles; high and low; rich and poor; male and female; bond and free; and the apostle Peter, after he had laid His death to the charge of his countrymen, tells them, "that He, whom they had crucified, was made both Lord, and Christ." This glorious theme, employed the reasoning powers, and tongue of Paul, at Damascus; after his conversion, "to confound the jews, by proving that this was *very* Christ:" again, at Corinth when pressed in spirit, he testified to the jews, "that Jesus was Christ;" but once he thought like them, "that he ought to have done many things contrary to the name of Jesus of Nazareth." This subject engaged the attention and eloquence of Apollos, at Ephesus, "for he mightily convinced the jews, and that publicly, shewing by the scriptures that Jesus was Christ (*c*)."

The Person here spoken of as the Son of God, is distinguished by this apostle by the term *word* in the first chapter of the gospel, and in the epistle which

(*c*) Acts 2 and 36. 9 and 22. 18 and 5. 28. 26 and 9.

bears

bears his name: and we are to understand by the term, that He is the second person, in the adorable Trinity; who created all things, and is the Author of natural life, to all creatures, and spiritual life to the elect of God. He who was made flesh, by taking human nature, into union with his Godhead, and was seen, heard, and handled by the apostles, who afterwards bore witness of Him: for in the divine Essence, there are three, who have distinct *properties*, assigned unto them; neither divided from, nor prior to each other, in nature, eternity, or dignity. Neither did the Father, or the Holy Ghost, assume humanity, but the Son; who, during His state of humiliation, was much eclipsed, especially, to an unenlightened mind; but when He rose from the dead, and quitted the grave, as a victorious Conqueror, "He was declared to be *the* Son of God with power," to which period the psalmist refers, in the second psalm, as the apostle applies it (*d*). In a short time afterwards, He appeared to His disciples, Thomas being absent, and knowing the apostle's unbelief, He came again, after eight days absence; and offering the proof, which the doubting disciple had requested, in the bodily absence of his Lord, he was pricked to the heart and cried out, "My Lord and my God!" after which, his Lord, and ours, pronounced such blessed, who had not seen Him with their bodily eyes, but by faith saw and confessed him; and the Holy Ghost has recorded it, by the sacred penman, for our encouragement, who might be tempted, to doubt of His resurrection, if we had not the proof that Thomas had with his bodily eyes. Let us then admire and adore Him, for his tenderness and compassion towards tempted souls, who was, and is, so willing to give proof of the marks received, on the account of rebellious, unbelieving, and sinful souls.

(*d*) Acts 13 and 32.

I shall

I shall now consider the second particular proposed, viz. that he is the *only* visible object of faith, worship, prayer, and salvation.

God as a spirit is invisible, and to form any idea of Him, as such, is idolatry in the mind; for Moses reminds Israel, (e) "that they saw no manner of similitude, on the day, that the Lord spake unto them, in Horeb out of the midst of the fire;" and warns them, "to take good heed, not to make any graven image, or the similitude of any figure, &c." And the prophet Isaiah asks the question, "To whom they would liken God, or compare Him, or make him equal unto?" Therefore what I mean by a visible object, is this, when a person, or thing, has such qualities as is perceptible to sense, though we may never see that, which is in its own nature to be seen, and as the Lord Jesus, gives us such a description of what I mean, when he says, (f) "handle me, and see, for a spirit hath not flesh, and bones, as you see me have." Therefore we have some conception of Him, although we don't expect to see him with our bodily eyes, until he comes to judge the quick, and dead: as the angel said, to the disciples at His ascension, (g) "this *same* Jesus, which is taken up from you into heaven, shall *so come* in like manner as ye have seen Him go into heaven:" and "when he cometh with clouds every eye shall see him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him."

It is clear, that immediately after the fall of man, the promise was given, that the "seed (h) of the woman should bruise the serpent's head," whilst his heel,

(e) Deut. 4 and 15. Isaiah 40 and 18. 25. 46. and 5. (f) Luke 24 and 39. (g) Acts 1 and 11. Rev. 1 and 7. (h) Gen. 3 and 15.

should be bruised in the work ; this promise taught the patriarchs, and the old testament saints, to look for the coming of Christ in the flesh. And His appearing to Abraham, Jacob, Joshua, Manoah, Ezekiel, and Daniel, in a *human* form, were preludes of His future incarnation.

God, in condescension to our weak capacities, was pleased thus early, to reveal his mind, concerning the Mediator, by whom sinful creatures were to be saved, and through whom, they were to have access unto God, and likewise to stay their minds on such an object as our senses might form a conception of. The sacrifices, and offerings pointed to Him, as the end of them all, who by the sacrifice of Himself, should take away sin, by *(i)* "bearing it, in his own body on the tree" and atoning for it, by shedding of his blood, *(k)* "which cleanseth from all sin;" but it was impossible for the blood of bulls, and of goats, and the sprinkling of the ashes of an heifer, to purge the conscience from guilt, altho' it cleansed to the purifying of the flesh in a ceremonial manner; and without shedding of blood, there can be no remission of sin. Thus he brought in an everlasting righteousness, and He is called, *(l)* "the Lord our righteousness," by Jeremiah. And Isaiah declares, that "in Him, and in His righteousness, the righteous should glory *(m)*." And when we read of Job's views of his Redeemer, and Isaiah writes of his conception, birth, life, and death; Micah also of the place of his nativity, at Bethlehem; likewise, Zachariah *(n)* "as the man, whose name is the Branch, and Jehovah's Fellow, whom they should look unto as pierced;" as well as David,

(i) 1st Pet. 2 and 24. *(k)* 1st John 1 and 7. *(l)* Jer. 23 and 6.
(m) Isaiah 45 and 5. *(n)* Zach. 6 and 12, 12 and 10, 13 and 7. Ps. 22 and 16.

who describes his "hands and feet pierced." These worthies, as well as that goodly company, spoken of by the apostle, in the eleventh of the Hebrews, all died in the faith of Him, who was promised, without beholding with their bodily eyes the actual manifestation of Christ in the flesh; to these our Lord refers when He says, that many prophets, and righteous men had desired the sight, but did not see Him, actually obeying in his life the holy law, and paying the penalty it inflicted in his death, yet believed, that it would be accomplished by Him; therefore they that saw Him, and they that did not see Him with their bodily eyes, are pronounced *blest*; for they had the same object in view, "for the spirit of Christ which was in them, did testify beforehand of his sufferings and the glory that should follow." (o).

Although He was set up from everlasting, and His delight was with the sons of men, and although He verily was pre-ordained to his offices, before the foundation of the world, yet was he not manifest in the flesh, until (p) "made of a woman, made under the law," and thus becoming a partaker of flesh and blood; angels were astonished to see their Creator, take upon Him, "the seed of (q) Abraham," and pass by their nature, and to behold Him brought forth of a weak woman, in such a state of humiliation, into the world: to which period of time, the words of the psalmist are applied by the apostle, "*worship* Him all ye gods or angels." And in the 45th Psalm, when the church is addressed, she is counselled, and commanded, "He is *thy* Lord and *worship* thou Him:" (s) unto Him "every knee shall bow," which words the apostle applies to Jesus. Having therefore the com-

(o) 1st Pet. 1 and 11. (p) Gal. 4 and 4. (q) Heb. 2 and 16.
(r) Ps. 97 and 7. Heb. 1 and 6. (s) Isaiah 45 and 23. Phil. 2 and 10.

mand of God, which is the ground, and reason of all religious worship, let us attend to, and obey Him, rather than men, for "the child-born, and the mighty God" is the same Person. (t) "The Lord of Hosts is sent, and the Lord of Hosts sends; so Jesus the Mediator, must be the Lord of Hosts:" (u) and "in Him dwelleth all the fulness of the Godhead *bodily*." And if we attend to the example given us, by those, whom it will be our wisdom to follow in matters of faith, and practice, we shall find, that they did actually *worship* Him, before his incarnation; at his birth; during his life; after his resurrection; and his ascension to glory. When he appeared to Abraham, in the plains of Mamre, "he *bowed* (v) himself toward the ground" which is a token of worship. When He appeared to Moses, in the bush, the Prophet was ordered to "put off his shoes from off his feet; and Moses (w) *did hide* his face." When He appeared to Joshua, the servant of the Lord "fell on his face (x) to the earth, and did *worship*. Now this same person which accepts the worship, is called (y) Jehovah, for so the word Lord in capitals is to be understood. And I cannot help observing, that in His visits, He gave a proof, who He was as the Creator, promising Sarah a son; as the Deliverer, promising deliverance to Israel; and as the Commander, promising victory to Joshua; which together with His accepting of divine worship, proves that He was no created messenger. The ancient jews acknowledged that it was the *word*, that appeared to Abraham, Jacob, Moses, and others. I could produce more witnesses, out of the old testament, but I have brought three faithful ones, whose religious knowledge, and practice, no true follower of Christ need hesitate to follow.

(t) Isaiah 9 and 6. (u) Zack. 2 and 8. 9. Col. 2 and 9. (v) Gen. 18 and 1. (w) Exod. 3 and 4. (x) Joshua 5 and 13. 14. (y) 6 and 2.

As soon as he was born, the eastern sages came, and made the enquiry (z) "where is He that is born king of the jews? for we are come to worship Him. And when they came where He was, and saw the young Child; they fell down and worshipped Him." In his life "the leper came, and worshipped Him." And his disciples in the ship "came and worshipped Him, saying, of a truth, thou art the son of God." And he who was born blind, when he saw and believed "worshipped him." (a)

After his resurrection, "they came and held Him by the feet and worshipped Him; but some doubted," whether it was Him, until like Thomas they had a clearer view of Him, and "then they returned to Jerusalem with great joy." (b) And after his ascension to glory, we read of the heavenly hosts "worshipping Him." (c) As we have such authority, and so many examples, let us not refuse to give Him the honour due to his name, lest we should be hereafter shut out from joining the church above.

He is the object of prayer, and herein the christian religion, differs from all others, and the apostle distinguishes the christian church from all others, by the exercise of this duty "with all that in every place call upon the name of Jesus Christ our Lord; both theirs and ours." (d) And as we find the disciples practised this, whilst He was on earth, and after his ascension to glory, we shall now produce the proofs—"Lord save (e) me" saith Peter. "Lord help me" saith the woman of Canaan. "Thou son of David

(z) Math. 2 and 2. 9. 11. (a) Math. 8 and 2. 14 and 33. John 9 and 38. (b) Math. 28 and 9. 17. Luke 24 and 52 (c) Rev. 5 and 6. 14 (d) 1st Cor. 1 and 2. (e) Math. 14 and 30. 15 and 25. 9 and 27. Luke 23 and 42. 17 and 5. Math. 9 and 38.

have mercy on us" faith the blind men. "Lord remember me when thou comest into thy kingdom" faith the dying thief. The apostles when together addressed Him to "increase their faith" and they, were taught by himself to "pray the Lord of the harvest, to send forth labourers into his harvest." After his ascension to heaven, the martyr Stephen "full of the Holy Ghost, beheld the heavens open, and the Son of Man standing on the right hand of God; he called upon Him, and said, Lord Jesus receive my spirit (*f*)."
 Again, when the apostle Paul by a voice from heaven was called by Him, he enquires, "Lord what wilt thou have me to do?" thus desiring instruction, which is a part of prayer; and when the same Jesus who appeared to Paul in the way, appeared to Ananias, to command him to go and meet Paul, the good man hesitates to obey, on this account, because "he came by authority to bind all that called upon his name." When the messenger of satan was sent to buffet the apostle, "he besought the Lord thrice, that it might depart from him," the answer he received was, (*g*) "my grace is sufficient for thee;" and that it was the Lord Christ, that he invoked, and obtained the answer from, is evidently clear, when he mentions "the power of Christ" resting upon him. When the sacred canon of scripture was nearly closed, Jesus the Almighty, faithful, and true witness, faith, "surely I come quickly," and the inspired penman of my text, puts his amen to it, petitioning for himself, and expressing the hearty desires of the whole church, (*h*) "even so come Lord Jesus." Thus we find his highly favoured followers, approached Him, in the days of his flesh, on earth, and after his ascension; let us then with them, and the Church of

(*f*) Acts 7 and 56. 59—9 and 5. 6. 14. (*g*) 2d Cor. 12 and 8. 9.
 (*h*) Rev. 22 and 20.

England say, "thou Lamb of God that takest away the sins of the world have mercy on us."

He is the object of salvation, for He is the "author of eternal salvation," as well as the "author and finisher of faith(*i*)."⁽ⁱ⁾ Salvation, in scripture, signifies a deliverance from, or victory over dangers, and enemies, whether temporal or spiritual. It is the spiritual, that we are more immediately treating of at this time. Since the fall of Man, the human race have been all without exception, subject to a multitude of enemies, within; and without; the curse of the law, the wrath to come, and the torments of hell, at the end of their mortal life. In such a state, we must have for ever perished, if eternal mercy had not remembered us in our low estate; in this situation of things, we hear him spoken of by his prophet, "the Lord (*k*) shall send them, a Saviour and a great one, and he shall deliver them. Behold thy salvation cometh, behold his reward is with Him, and his work before Him." And this at a time, "when he saw there was no man, and wondered there was no intercessor, therefore his own arm brought salvation, and this He accomplished *alone*." Aged Simeon rejoiced, when he held Him in his arms, and said, "mine eyes (*l*) have seen thy salvation," that is, I have seen Him, whom thou hast sent into the world, to be the author, and procurer of salvation to lost sinners, "who obey Him." And in the new testament He is called the Saviour (*m*): in short, that is the signification of the name Jesus. All the typical persons, such as Joshua, and the Judges, who bore the name, and offices of favours in the old testament; all the sacrifices under the law, and all the typical things, by their being

(*i*) Heb. 5 and 9. 12 and 2. (*k*) Isaiah 19 and 20. 62 and 11. 63 and 3. 5.
 (*l*) Luke 2 and 30. (*m*) John 4. 42, Acts 13 and 23. Phil. 3 and 20.

multiplied, and repeated, show'd their insufficiency in point of merit, and efficacy to do that work, which the excellency of his Person, and the power of his arm alone, was able to effect. Jesus during his state of humiliation, here below, lived in perfect obedience to that law violated by sinners. He magnified it, and made it honourable, by satisfying that justice, which He never injured; and paying that debt which He never contracted, (otherwise than the sinner's surety) thus healing the breach, which he never made, and "restoring that, which he did not take (*n*) away." So that the law of God, was fulfilled; and God more honoured, by the obedience of his Son, than if the whole human race had obeyed in their own persons; and by the atonement made by His death, He discharged the penalty, which had been incurred by sinners; "thus blotting out the hand-writing of ordinances that was against us, and taking it out of the way, by nailing it to his cross (*o*): triumphing over them in it." So that the ransomed, are delivered from the curse, and condemnation of the law; and from the the pit, or lake that burneth for ever and ever; for as the God-Man, He obeyed, satisfied, suffered, rose again, ascended into glory, and as such will come to judge the world: thus through His merits, they that believe are justified from all things, from which they could not be justified by the law of Moses. The glory of his Person, and the efficacy of his work, is such, that having satisfied infinite justice, and pacified vindictive wrath, "He is able to save them to the uttermost that come to God by him; (*p*) seeing He ever liveth to make intercession for them:" and thus He reconciles the parties who were at variance, namely God, and sinners. "He is exalted as a Prince,

(*n*) Pf. 69 and 4. (*o*) Col. 2 and 14, 15. (*p*) Heb. 7. and 25.

and a Saviour, to give repentance unto Israel, and forgiveness of sins :” as well as to “ save His people from their sins :” not in their sins(*q*).

There were two actions under the law, that taught the worshippers this doctrine ; killing the victim, and the application of the blood ; for without shedding of blood, there was no remission, and without application, there was no cleansing virtue, or peace to the offerer, even in a ceremonial sense. So under the gospel, setting forth Christ crucified is one thing, (as at (*r*) Galatia) the application of that blood to a sinner’s conscience is another thing: even the blood of Jesus Christ which cleanseth us from all sin. I know of no object, but Him who was pierced, that can produce evangelical contrition, or godly sorrow “ that worketh repentance unto salvation,” for He only makes peace through the blood of his cross (*s*). Let us look unto Him, then at all times, and in all places: which leads me to consider the third thing proposed, *that there is no other*. In the first place, the Person of Jesus Christ is of that construction as God-Man, that there is no other in heaven, or on earth like unto Him, for it was *human nature*, or flesh, and not a human person, that the Word assumed into union with Himself: for man had no concern in forming His body, but He was made of the woman’s nature, in such a manner, by the Holy Ghost (as I cannot explain, for the virgin was overshadowed by the power of the highest) so that the human nature has no subsistence of itself, independent of the divine nature, as is the case with a human person. Luke informs us that Peter, in his reply to the question put to him, by our Lord, answers, (*t*) “ thou art the Christ

(*q*) Acts 5 and 31. Matth. 1 and 21. (*r*) Gal 3 and 1. (*s*) Col. 1 and 20. (*t*) Luke 9 and 20.

of God:" he does not affix the article *a* unto Him, nor does the apostle John in my text, which might have left some colour for another Christ. And as a Son He is called, "*the only begotten, the first born, the heir of all things.*" God has no other such Son as to nature, dignity or might; for although believers are sons, by regeneration, and adoption, and are constituted joint heirs with Christ, yet they are begotten by Him, adopted into fellowship, and entitled to the inheritance of the saints in light through Him.

As a prophet there is none teacheth like Him. Moses wrote and spoke of Him. And we may justly conclude that the apostle Peter, and the martyr Stephen apply those words (of Moses) to Jesus Christ. Isaiah likewise prophecies of Him, and our Lord applies the passage unto Himself, and His very enemies declared concerning Him, "never man spake like this man (u);

As a Priest, He excels all the high priests, that we read of; for the priests under the law, had sinful infirmities, therefore they had need to offer for their own sins as well as for the sins of the people, and they continued not, by reason of death; but of Jesus Christ, we find it written, "the Lord hath sworn, and will not repent, thou art a Priest for ever, after the order of Melchisedec (v):" and the apostle informs us, that "He was without sin, holy, harmless, and undefiled, separated from sinners, and made higher than the heavens:" and applies the words out of the Psalm to Him, and likewise prefixes the term *great* to this our "High Priest, that is passed into the heavens."

(u) Deut. 18 and 15. 18. 19. Isaiah 61 and 1. Acts 3 and 22. 23. 7 and 37. Luke 4 and 18. 19. 21. 22. John 7 and 46. (v) Ps. 110. Heb. 7 and 26. 4 and 14. Zack. 6 and 13.

And Zachariah sets Him forth, as a "Priest sitting, and ruling upon his throne:" the term *great*, is not applicable to any other high priest, and it is still more uncommon to hear of a priest being seated on a throne; yet this belongs to the Son of God alone, in such an office, and sets Him forth as excelling any other, in dignity, holiness and duration. As a King, "He is set upon the holy hill of Zion^(w)" and has "all power in heaven, and on earth," and reigns over angels, men, and devils. His throne is for ever, and ever, and a scepter of righteousness, is the scepter of His kingdom. Angels obey, and attend Him; when He condescends to hold his court in a stable, those heavenly courtiers descend likewise to announce and celebrate Him, at his birth; they also attend on, and minister unto, the heirs of salvation at His command, whether they dwell in mean cottages, or in lofty palaces. Wicked men are restrained by Him, so that there are bounds set to their rage, and tumults, for "for the wrath of man shall praise Him, and the remainder of wrath shall He restrain." He can still a raging tempest, and produce a calm; nor can devils touch the substance, or person of an individual; or enter into a herd of swine, without obtaining leave of Him; for He is King of Kings and Lord of Lords, whose kingdom is over all. Yet Zion, the church is His delight, and the city of this great King, where He manifests His special presence, and reigns in the hearts of His willing people, and "rules in the midst of His enemies," holding no fellowship with their sins, but is determined to "subdue their iniquities^(x)." Thus we find, our great Prophet, Priest and King, excelling all his types, and if I mistake not, the church triumphant, in the fifth of the Revelation have this

(w) Ps. 2 and 6, 45 and 1, Heb. 1 and 8. Ps. 76 and 10. Rev. 19 and 16. (x) Ps. 140 and 2. 3. Micah 7 and 19.

threefold view of Him, as having seven horns, which denotes sovereign power, as a King; seven eyes, which denotes universal knowledge, as a Prophet; and as the Lamb slain to mark His priestly office.

He is a great Saviour, as hath been shewn before, and that there is no other, we have now to prove; and for this purpose, I shall bring two passages out of the old testament, and two out of the new (*y*): and as the apostle Paul, applies the following verse to Jesus, (out of Isaiah) it is plain, who the Person is, of whom the prophet writes, and the apostle Peter, after charging the jews with the act of crucifying Jesus Christ of Nazareth, he declares, "there is salvation in no *other*, for there is none *other* name under heaven given among men whereby we must be saved:" and the apostle Jude concludes his epistle, by ascribing all "glory, majesty, dominion, and power, unto the *only* wise God our Saviour": and puts his Amen to it, and it will be our wisdom and mercy if we do the same.

There is but one Mediator, and of course no other; and Job could say, "that there (*z*) was no days-man, betwixt God and him, who might lay his hands upon both parties:" that is, as I understand, He was not then manifested in the flesh. Yet this subject of grace "knew that his Redeemer lived, and that He should stand at the latter day upon the earth." And we are informed, by the apostle, "that there is one God, and one Mediator, between God and Men, the Man, Christ Jesus; who gave Himself, a ransom for all to be testified in due time." Not that the human nature is to be considered in itself independent of, or se-

(*y*) Isaiah 45 and 21. 22. Mich. 7 and 7. Acts 4 and 12.
 (*z*) Job 9 and 33. 19 and 25. 1st Tim. 2 and 5. 6. 1st Cor. 8 and 6.

parate from the divine nature, but as the sacrifice without spot, or blemish, to ransom sinners; for I presume the meaning is the same, as in Corinthians, "for to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." As the term God, in the scripture, signifies in general, and is understood by christians, to mean the first Person in the Godhead, distinct from the Word, and Holy Ghost, and as this Mediator, is still carrying on his work, we want neither saints, angels, nor yet the virgin Mary, to intercede for us, nor take the work out of his hands.

He is a sure foundation (a). A tried precious corner-stone, laid by Jehovah in Zion, as the Son of Man, and Son of God, in both natures, on whom the church is built, and the rage, and craft, of the gates of hell shall never be able to prevail against it, nor shall one living stone built thereon, be confounded, ashamed, or disappointed, world without end. When He put the question to the disciples, "whom do men say, that I, the Son of Man, am?" Peter replied, "thou art Christ, the Son of the living God." This is a glorious declaration, concerning his Person, and offices. He has been tried by, and proved precious unto saints in every age; the apostles laid, and built on this, in their doctrine, and preaching; whilst jewish builders, did as many teachers in this our day do, they rejected the same and exploded the term God-Man, as an unscriptural phrase; but if they had Peter's understanding they would understand his confession better; as well as the contracted term to mean the object confessed. The apostle Paul declares, after

(a) Isaiah 28 and 16. 1st Pet. 2 and 5. 6. 7. Isaiah 45 and 17. Math. 16 and 18. 16. 21 and 42. Ps. 118 and 22. 1st Cor. 2 and 11.

observing that he had laid this foundation, in his preaching at Corinth, "for other foundation can no man lay, than that is laid, which is Jesus Christ:" this is the head stone also, that unites, both jews and gentiles in one spiritual temple.

He is also the Husband, or Bridegroom of the church; in the Song of Solomon we find the mutual endearments of Christ, and his spouse set forth; and Isaiah speaks of Him in that character (*b*); but if any should suppose, that the prophet spoke, of the divine nature alone, I ask what nature did our Lord mean should be taken from them? If they answer properly, they will say, the human nature: therefore we justly conclude that the prophet, and his Master, expressed part of Him for the whole, so that by union of both natures, we find a complete Husband or Bridegroom, as John Baptist bears witness of Him, and saith, "He that hath the bride is the Bridegroom, but the friend of the Bridegroom which standeth and heareth Him, rejoiceth greatly, because of the Bridegroom's voice, this my joy therefore is fulfilled; He must increase but I must decrease (*c*)."

When the jews sent messengers to enquire of him, who he was; John answered, "I am not the Christ," informing them, "that he was the voice of one crying in the wilderness, make straight the way of the Lord (*d*)," as had been foretold by the prophet Isaiah, and concerning whom our Lord said, "he was more than a prophet, and among them that were born of women, there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven, is greater than he (*e*)."

from which words, we may learn, that he had a peculiar mission,

(*b*) Isaiah 54 and 5. 62 and 5. Matth. 9 and 15. (*c*) John 3 and 29. 30.
 (*d*) Isaiah 40 and 3. Matth. 3 and 3. Matth. 11 and 10, (*e*) 11 and 11.

neither strictly under the law, nor under the gospel; for John beheld with his bodily eyes, Him as "the Lamb of God;" but he neither preached the crucifixion, resurrection, ascension, or intercession of Christ; which the least minister of the kingdom of the gospel dispensation does, therefore their mission is greater than his, for after the moon-like light, of the Mosaic dispensation, his might be compared to the day spring light, just before the Sun of righteousness arising, in the gospel light: and I make no doubt, but John understood, that his ministry was to cease with himself, and to give place to Christ, and His gospel, when he said, "He must increase, but I must decrease:" and some of his disciples "left him to follow Jesus (f);" but those who leave the gospel dispensation in any place, or time, to follow John, invert the order of things, but when those people, who profess to be the followers of John, or of Moses, are brought to see, the superior excellency of Christ and His gospel, they will quit their legal hopes, and the fanciful notions they entertain of Christ, and follow Jesus in the way of life.

Let us lastly observe, that Jesus Christ is the supreme, and real Head of the church. As Adam was placed, at the head of the covenant of works, as the representative of all his descendants, who by ordinary generation, are made of one blood with him; so by his disobedience judgment came upon all men unto condemnation, and of course all were ruined, and exposed to wrath and punishment, if the Lord from heaven, who is called the last Adam, had not been placed at the head of the covenant of grace, to recover his church from her awful fall; and herein the first man, was a figure of the second, and as the

(f) John 1 and 37.

church

church has been subjected to bear the image of the *earthly*, she shall also bear the image of the *heavenly*. Christ may be said, to be the Head, inasmuch as the church bears His name; in the Old Testament, He is called, "the Lord our righteousness: this is the name (g) wherewith she shall be called, the Lord our righteousness:" as you'll find the texts compared together. The apostle speaking of the church, as the mystical body, he calls her "Christ" (h) and "Christ is made to be the Head of his body the church:" inasmuch, as the head is the upper part of a person, in which lies all the senses, for to direct, rule, and govern the body, "that in all things He may have the pre-eminence." Likewise, He is the Head of influence, to communicate life to every member, as the head to the body; for "I am come, saith He, that they may have life, and that they might have it more abundantly (i)."

There is no spiritual life in any, until they are united by a living faith unto Him, for the *best* actions are *dead* works, without union with the Head, and the ministry of the word, ordinances, and means, are appointed, and designed for that end, to convey life and vigour to the whole body. As the head feels the pain, sympathizes with, cares, and provides for the body, so does Christ for his church. "In all their afflictions, He was afflicted, in his love, and in his (k) pity He redeemed them of old." He continues still the same, "He is touched with the feeling of our infirmities, and cares for us:" He binds up the broken in spirit, heals the wounds, and bruises, covers the nakedness, and provides nourishment for us, out of the abundant fulness treasured up in Himself, for the use of his

(g) Jer. 23 and 6. 33 and 16. (h) 1st Cor. 12 and 12. Ephes. 1 and 22. Col. 1 and 18. (i) John 10 and 10. (k) Isaiah 63 and 9. Heb. 4 and 15.

members: Wisdom, and power; goodness, and mercy; life, and health; grace, and holiness; dwell in Him, in their full perfection, and are communicated from Him, as living medicinal virtues, and healing ointments, to all his mystical body.

Now of the things which we have spoken, this is the sum: Jehovah says, "my (*l*) glory I will not give to another, neither my praise to graven images:" therefore, if Jesus Christ be not God, it will be improper to do Him such honours, but "the Head of Christ is God, and He is over all God blessed for ever." He is the brightness of the Father's glory, and the express image of his Person, "yea the image of the invisible God (*m*). And as some have compared His humanity to the heel bruised by the serpent, we may safely do divine honours to every part of Him, who hath such a comely Head, whilst like the disciples, we may hold Him by the feet, and worship Him; or like the poor woman, wash them with tears of contrition and gratitude; and with her, kiss them: which is a token of worship, for in scripture, "to *kiss* the Son, to *kiss* the hand, and *kiss* the calf," signifies as much. Without his humanity, He is not a complete Mediator, and Saviour; therefore if any one, was to say to me, "I respect your spirit, but not your body; I value your head, but I pay no attention to your feet;" I should think them strange expressions: yet such in fact, are the notions of those who tell you, "that you must be very careful to look through the human nature, to worship Christ as a spirit, but that you must not worship his *human* part," for that is idolatry in their esteem. I presume such people do approach the divine Essence, as an absolute God,

(7) Isaiah 42 and 8. (*m*) 1st Cor. 11 and 3. Rom. 9 and 5. Heb. 1 and 3. Col. 1 and 15.

and expect to be saved, by absolute power, or accepted through their own knowledge, or works, for they cannot be looking for reconciliation, or acceptance with God, by Jesus Christ the *only* Mediator. The angels, and apostles were very careful, (*n*) that none of their fellow creatures, should do them such honours. Peter would not suffer Cornelius to do it, nor Paul and Barnabas suffer the priests at Lystra to sacrifice unto them(*o*). If the pretended successors of St. Peter, were actuated by the same spirit, as the apostles were, they would not arrogantly assume such titles, nor suffer their blind adherents to offer them such honours; but the apostle Paul foreseeing this by the spirit of prophecy, speaks of the son of perdition, thus "who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as *God* sitteth in the temple of God, shewing himself that he is God(*p*):" and it is well known, that the pope's council of cardinals, stile him in Latin, "*Dominus* Deus noster papa:*" which is in plain English, "our

(*n*) Rev. 19 and 10. 22 and 8. 9. (*o*) Acts 10 and 25. 26. 14 and 13. 14. 15. (*p*) 2d Theff. 2 and 3. 4.

* It is not to be wondered at, to find Popish Princes violate the most solemn Treaties, made with Protestants; for they can obtain absolution, from the Pope for so doing. For you see in a little pamphlet intitled, "*Popery unmasked,*" such principles set down, by popish writers, a few of which I will set before my readers, lest they should be ignorant of their devices;

"As soon as a christian King becomes a heretic, his subjects are freed from their allegiance." *Samancha*. "The pope upon just cause, hath power to absolve both himself, and all others from the religious, and legal obligation of any oath." *Azorius*. "It is not lawful for christians to tolerate any king, that draweth his subjects into heresy." *Bellarmino*. "But subjects ought to endeavour to set up another in his place." *Sanderus*. "They ought to expel him the kingdom, as the enemy of Christ, this is the undoubted judgment of the most learned, and agreeable to the apostolic truth." *Creswell*. The council of Constance decreed that faith is not to be kept with heretics. Every popish Bishop, swears at his consecration, "He will

"our Lord God the pope." In the Revelation (q) we find the *beast*, has the name of blasphemy, attached to him; and the scribes spoke properly, when they said, "who (r) can forgive sins but God only," and if Jesus had not been God, as a mere son of man, He could not have absolved the sick of the palsy: but "Jesus Christ, is Lord to the glory of God the Father," therefore every inferior prophet, priest, king, saviour, and head, must bow before Him; and give glory unto Him, who is the universal Lord of all; to whom prophets and apostles, bear witness, "that through His name, whosoever believeth in Him, shall receive remission of sins, in Him who is to be the Judge of quick, and dead (s)." Thus we find angels, apostles, and redeemed souls, jealous of the honours due to their great Leader, and Commander, and have cause to veil their faces, before Him, and bless Jehovah for a better foundation to build upon, a better advocate to plead their cause; and a better head to guide them, than Peter, Mary, or angels.

(q) Rev. 13 and 14. (r) Mark 2 and 5. 6. 7. 10. (s) Acts 10 and 26. 42. 43.

will persecute heretics, to the utmost of his power." *Pont. Rom.* It is well known, they look upon the King of Great Britain; and his protestant subjects, as heretics. What might we expect from them, if they had but the power in their hands! Let their attempts to blow up the Parliament, and bringing in a popish Pretender, in times past, and the unnatural rebellion in Ireland, in the present day, fomented by popish priests, and their ignorant followers, prove a living comment on the foregoing words, and teach us to be on our guard, how we arm such persons, who may turn their weapons, and plunge them in our bosoms. A young man told me some years ago (who was bred a papist in Ireland) that he, and others in the same school with him, were taught in their catechism, "*that to kill a heretic, was doing God service*;" meaning the protestants, which idea he declared, *bad often made him shudder*. We need not wonder then, to hear of so many murders, and perjuries among them, when they can so easily obtain absolution for their crimes.

If

If Jesus is *the* Christ of God, and that He is so, is most evident, from what is written in the scriptures, then it is as clear, that the Mahometans, Papists, Arians, Socinians, and Nestorians, have a false Christ: therefore they must be some of those many *antichrists* spoken of by the apostle John, whose seed had been sown and sprung up in his day.

Here an inquisitive simple mind may be ready to enquire, *what will become of all those people who hold such heresies? must they perish and be for ever lost?* I answer, I judge no man of myself, nor does it become me, to sit, and fix the eternal state of any, of my fellow creatures; but I will refer them, to that word according to which, the righteous Judge will proceed to judge them in the last day; and if they are convinced of their errors, one end is answered in writing unto them. The scriptures that I would recommend to their attention, are the following—"For the Father judgeth no man, but hath committed all judgment unto *the* Son, that all men should honour *the* Son, even as they honour the Father; he that honoureth not *the* Son, honoureth not the Father which hath sent him: for if ye believe not that I am He, ye shall die in your sins." Again, "who is a liar, but he that denieth, that Jesus is *the* Christ; he is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father, but he that acknowledgeth the Son, hath the Father also (1)."

And when the same inspired penman, treats of the Person of Christ, and his doctrine, he says, "he that believeth on *the* Son hath everlasting life; and he that believeth not *the* Son, shall not see life; but the wrath of God abideth on him: For many deceivers

(1) John 5 and 22. 23. 8 and 24. 1st John 2 and 22. 23.

“are entered into the world, who confess not that
 “Jesus Christ is come in *the flesh*, this is a deceiver
 “and an antichrist. He that abideth in the doctrine
 “of Christ, he hath both the Father, and *the Son*; if
 “there come any unto you, and bring not this doc-
 “trine, receive him not into your house, neither bid
 “him God speed, for he that biddeth him God speed,
 “is partaker of his evil deeds.” Again, “If any man
 “love not *the Lord Jesus Christ*, let him be accursed,
 “until our Lord cometh.” I shall add one passage
 more, “let God be true, but every man a liar.” And
 as his word, thus reveals His mind, I have not a de-
 sire, that one syllable should be altered, to accommo-
 date the prejudices of dying mortals, for “heaven
 and earth shall pass away, but his word shall not pass
 away, but endureth for ever (*u*).” Reader, I beseech
 thee, to take heed to these words; examine thyself,
 and pray God, to enable thee to form a proper judg-
 ment of thy state; that thy conscience, may bring in
 a right verdict, lest thou should be haled before Jesus,
 the eternal Judge, and He become a swift witness
 against thee, then it will be too late, for thee to cry
 for mercy, seeing thou hast rejected Him; whilst thou
 art in the way of grace, and ere mercy’s door is
 shut, and those things are for ever hid from thine eyes.
 O earth, earth, earth, hear the word of the Lord.

Some may be ready to suppose, that it does not
 matter what *sort* of Christ we believe in. If a person
 was going to build, or had a cause to plead, or his
 life was in imminent danger, he would not suppose,
 that it was no matter what sort of foundation, he should
 build upon; or what sort of advocate, he should com-

(*u*) John 3 and 36. 2d John 7. 9. 10. 11. 1st Cor. 16 and 22. Rom.
 3 and 4. Matth. 24 and 35. 1st Pet. 1 and 25.

mit his cause unto ; or what sort of physician, or defender, he should apply unto for help !

As Jesus Christ, is the sum and subject-matter, of the gospel, it is most needful that we should have a proper knowledge of Him ; for without a right view of his Person, offices, characters, and work, we are liable to have another Jesus, or another gospel imposed upon us ; (or rather a perversion of the gospel) and connected with a sanctified knowledge of Jesus all evangelical obedience do spring. It is the dignity of his Person, that renders all He did, and suffered, so infinitely meritorious, and efficacious, on the behalf of sinners, for, saith the apostle, “ hereby perceive “ we the love of God, because He laid down his life “ for us ; and He purchased the church, with his own “ blood, by being put to death in the flesh, but “ quickened by the spirit (v).” But if we once form such an idea, and believe that the union betwixt the human, and the divine natures of Christ, was dissolved at any time, or that the humanity alone, separate from the deity, merited any thing for us sinners, we believe not the record that God gave of his Son in the texts quoted, and in so doing, we attempt to set up the righteousness of a mere man ; but we are “ made the righteousness of God in Him,” as revealed in the gospel (w). Likewise we should remember, “ none can by any means redeem his brother, nor give to God a ransom for him, for the redemption of their souls is precious (x).” In short those who entertain such notions, endeavour to overturn the scheme of salvation, published in the gospel, for the recovery of fallen man ; for when the Word assumed *that kind* of flesh or nature, which Adam possessed before the

(v) 1st John 3 and 16. Acts 20 and 28. 1st Pet. 3 and 18.

(w) 2d Cor. 5 and 21. Rom. 1 and 17. (x) Ps. 49 and 7. 8.

fall, there was obedience to the law needful for Himself, but after all, this was no more than the duty required from an innocent person, but did not profit another, who had violated the law, and transgressed the commandment: (and by this offence, the noblest work of creation in this lower world, was marred, and thereby the god of this world, subjected and brought into captivity, all the human race,) in this deplorable situation, we find the parties are arraigned, and sentence immediately pronounced on the tempter, whilst the tempted captives, have the substance of the gospel delivered unto them: in the Promise, "that the seed of the woman, should bruise the serpent's head:" and by this means, part of the spoiled is saved, and restored. As He was God, as well as Man, He rendered a *two-fold* obedience, the one for Himself, the other for the benefit of his people, and as He did always, that which was pleasing to Jehovah, in thought, word, and action, therefore the Lord was well pleased, for His righteousness sake; and as He was not conceived, by the corrupt course of ordinary generation, He had neither original, nor actual sin in Him, so that He could say, "which of you convinceth me of sin," and "the prince of this world hath nothing in me:" therefore He was a sacrifice without spot, or blemish, to atone for the church, who had incurred the dreadful consequences of the fall, for he had no sins of his own to suffer for. Rom. 5 and 19.

"O the depths of the wisdom, and knowledge of God," in contriving the plan of redemption, to recover lost man, in a way that all his attributes, should harmonize, and perfections appear glorious; in baffling the prince of darkness, and bruising the serpent's head: "thus Christ crucified, proves the wisdom, and power of God, to all that are called, both jews,
and

and greeks," in whom is treasured "*unsearchable riches (y).*"

Be astonished O ye heavens, and wonder ye redeemed at this; be horribly afraid O ye opposers, that attempt to lessen the dignity of the Person, or diminish the glory of him, who hung a spectacle to men, and angels, betwixt earth, and heaven, on calvary's cross! and O my soul bow with reverential adoration, to every part of Him, let thy face blush for shame, and thy hard heart be softened, lest the sun and rocks (which moved at the sight) reprove thee for thy insensibility!!

If it is needful for a rational being, to be acquainted with his God, and Creator; and instructed concerning His laws; surely it must be very proper for a christian, to be well informed concerning the Person, by whose name he is called, and the gospel which testifies of Him; for if he looks to any other Christ than the *true one*, he cannot be building on the *only* foundation, that is laid in Zion; therefore he cannot be possessed of the faith of God's elect. I have reasons to suspect, that many sincere souls, do not distinguish, betwixt the *natural perfections* of God, such as his greatness, justice, and power; and His *moral perfections* of goodness, mercy, and love; the former is *peculiar* to the law, the *latter* to the gospel: for want of this, they are terrified, and discouraged, so as to be sometimes bordering on despair, especially when they hear a thundering sermon, about death, hell, and judgment; which some call the *great things* of the gospel, but in reality, they are "the *great things* of the law(z)," and some call this, faithful gospel

(y) Rom. 11 and 33. 1st Cor. 1 and 24. Ephes. 3 and 8. (z) Hosea 8 and 12.

preaching; whilst in fact, it is peculiar to another dispensation. In the gospel, goodness, mercy, and love, is exhibited and lively displayed in the life, death, resurrection, and intercession of our adorable Redeemer: which things I call, the grand doctrines, or glad tidings, of salvation. I am fully persuaded, that many of the dear children of God, are often cast down, because they have not been exercised with such terrors of Sinai as others have; but let such be thankful if the Lord has "drawn them with the cords of a man," and "the love of Christ hath constrained them, to forsake all to follow Him (a):" and this is much better *evidence*, of their being renewed by grace, than all the terrors in the world without it. The unbelieving Israelites did behold, the ungodly in the great day, and devils, who are said to tremble, may behold the natural perfections of God; but saints behold His moral perfections, and are cast into the gospel mould. If any should be disposed to think, that I mean such doctrines of the law, should not be preached; let such persons know, that I consider it an *omission* in any that do not preach the law to sinners, both in a state of nature, and of grace: although it is the ministration of condemnation, and death; but there is as much difference betwixt conviction, and conversion, as there is betwixt *legal*, and *evangelical* repentance.

I have often thought, that satan tempts mankind, to crimes which he himself is not actually guilty of. I will mention two of this kind: when he tempts men to refuse the invitations, and offers of the gospel, he having no such invitation, nor offers made to him, he cannot be said to reject them. And when he tempts us, (for we are guilty of the practical part) to deny divine

(a) Hosea 11 and 4. 2d Cor. 5 and 14. Matth. 19 and 27.

honours to the *incarnate* Son of God, he himself rendered that honour unto Him; for it is written, "he ran and worshipped Him (b):" for it was the unclean spirit there that was commanded to quit the man. I could mention several more of his temptations, of this kind, such as, there is no such place as heaven, or hell, &c. when he knows there are such places; but I shall pass them over at present, and proceed to take notice of the objections, made to the doctrines which has been laid down. But before I enter on that, I cannot omit making an observation of the snare, which the tempter lays in the way of some good men, to write; and speak against taking any notice of errors, but to preach the *truth only*, without warning sinners of abounding heresies; as far as Satan prevails he gains an advantage, by tempting ministers and people to a neglect of their duty, and thus his *devices* and *depths* are hid and put out of sight in some pulpits and books. Our Lord, and his apostles acted otherwise, our Lord gives a double caution, to his disciples to "take heed and beware of the leaven of the pharisees and saducees (c):" and He describes those heretics, and their abominable principles, and practices, in the course of his ministry. The apostle Paul, likewise, when speaking of his own ministry, says, "warning every man, and teaching every man, in all wisdom; that we may present every man perfect in Christ Jesus:" and how he describes the heretics, and heresies in his day is sufficiently plain, in his epistles to the churches: in short all the prophets, and apostles, as faithful watchmen, sound the alarm throughout the sacred volume, when dangers threatened the church. If any should say, they were endued with extraordinary power so to do, I readily assent to it, but I would ask, whose precepts,

(b) Mark 5 and 6. (c) Math. 16 and 6. Col. 1 and 28.

and examples, should we according to our ordinary abilities attend unto? theirs, or some modern lights? but the plain truth is this, ministers in the present day, have less of the spirit, that animated the sacred writers, and of course stand more in awe, and fear of their hearers.

I think, soldiers on their guard, or watchmen on their watch, are highly culpable, if they quit their stations, or neglect their work, when enemies and thieves are about the city, without leave from their commander. Sometimes by some means, thieves get the watchmen off their stand, whilst they break into houses; and cities have been taken, through the carelessness of the guards; yet it must be granted, that there is great need to watch over our own spirits, in warning others, and as it is among the most painful work of the ministry, to be called unto it; it requires no small share of the wisdom of faith, to resist the legal motions of the mind: therefore it is not the persons of any, that we have any ill will unto, but the errors, and a view to prevent the weak from falling into them, and making shipwreck of faith, and a good conscience, as well as to rescue any, that may have been led astray from the truth, as it is in Jesus. I can call the Lord to witness, that this is my design, in taking notice of the following objections, that have grieved my heart, for years: and it can be no breach of christian charity, to mention the names that are found in public print asserting them, and others whom I have personally contended with, I shall place their words in public view, so that I shall set up no *men of straw*, but such in fact as is well known, by many to exist, in different parts of the land this day.

Objection 1st. *We worship Him, who is by nature God, for it is written, "thou shalt worship the Lord thy God.*

God, and Him only shalt thou serve ; and God is a spirit, and he must be worshipped, in spirit. Ye worship ye know not what ; we know what we worship." Matth. 4 and 10. John 4 and 22. 24.

From these passages, some conclude that the *human nature*, or flesh of Christ, is not to be worshipped. *Answer*, our Lord's words to satan, don't imply any such thing, for although His divinity, assumed humanity, yet He did not *cease* to be the Lord God, and *Creator* of all things, therefore as *whole Christ*, He is to be worshipped and served. But men should fear, and tremble, lest in quoting scripture, they in defence of their errors, wrest or pervert the word of God, to their own destruction: Satan quoted scripture, when tempting his Creator, but it was with a base view, as he left out a principal clause, "*to keep thee in all thy ways.*" The way of presumption, murder, or obeying satan, was not the way of the holy Jesus, our second Adam, as it was with the first, when the tempter prevailed. In the conversation with the woman of Samaria, some say, He puts himself on a *level* with the worshippers, when he says, "we know what we worship;" but they err, not understanding the scripture, for our Lord, is there distinguishing between the jews, and samaritans; for the jews at that time, according to their prophets, whose writings they had in Judah, had a proper view of the object of worship, both as a spirit in the divine essence, and as the Messiah, whom angels or their rulers, (which are stiled gods in scripture) were commanded to worship, as we read in the ninety-seventh psalm. As for the samaritans, they were far gone from such knowledge, yet they entertained an expectation of the Messiah's coming, and both jews and samaritans, were much bigoted, and attached to their several places of worship, in a formal way, as appears from the con-

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versation.

versation. But our Lord informed her, that the time was nigh at hand, when God's worship, was not to be confined within any particular place, and that He looked more to the simplicity, and sincerity of the worshippers, than the place, form, or manner; for the words, "worship Him in spirit," are to be applied, rather to the frame and disposition of the worshipper, than to the object worshipped; for he does not say, worship Him *as a spirit*, which would have been most proper, if the object had been intended in the instruction.

Objection 2nd. *We worship God, as the old testament saints did, that God who is present every where, and fills heaven, and earth; but we don't worship humanity, any more than they did the sacrifices under the law.*

I beseech the reader to consider how craftily these objections are started; or else he will not see the drift of them; for they are intended to set the household of faith at variance. *Answer*, all who spiritually worship God, worship Him, as the old testament saints did; for they believe, that Jesus Christ, is present every where. When He conversed with Nicodemus personally as the Son of Man, He informed him, that He was in heaven at the same time, in those words, "which *is in heaven*(*d*):" so that whilst He spoke to the ruler, as the Son of Man, His divine nature was in heaven. In the same way we are to expect his presence on earth, now, according to His promise, wherein He hath declared, "that He would be always present with His ministers, and church, unto the end of the world; and where two, or three are gathered together in His name, He would be in the midst of them(*e*):" so His divine nature is present every where now, His human nature is in heaven, and we shall

(*d*) John 3 and 13. (*e*) Matth. 28 and 20. 18 and 20.

know Him no more with our bodily eyes according to the flesh, until He comes to judgment. But if our faith do not regard His *humanity*, as an object of worship, we act otherwise than the heavenly host, and the wise men, who went by a special direction to the Child, and worshipped Him. They could have worshipped the eternal essence, in their own country, if that had been sufficient, and saved themselves a long journey.

As for worshipping the sacrifices, I find no command for any such service; they indeed were shadows, and represented Christ, as the body, and substance. Yet I should not suppose any wise person, would render equal homage, or reverence to a person's *picture*, or *image*; that he would render unto the person so represented: neither would he refuse, that respect which was required to the person, although denied to the representation of Him.

So under the mosaic dispensation, the *figures*, and *types*, were but representations of Christ; but I make no doubt, if those saints had seen the seed of the woman, (which they expected, would personally offer up the grand propitiatory sacrifice of His own body), they would not have hesitated, about worshipping every part of Him. As for images, and paintings, invented, and made by men, as *objects* to be worshipped; and the *host*, which the papists carry about; or any like contrivance we are under no obligation to attend to them, but we leave such practice to idolaters, such as Demetrius, or craftsmen of like occupation, at Ephesus, Rome, or elsewhere: such image-makers, may form such *objects*, and worship the works of their own hands when done; but man had no hand, in forming the *body* of Jesus Christ, therefore we may safely worship him.

Objection

Objection 3d. *We worship the Creator of all things, but the humanity of Jesus Christ, is a creature, and "cursed is man that trusteth in man, or maketh flesh his arm." Jer. 17, 5.*

Answer, Jesus as the Word, is the Creator of all things, and we readily grant that His spotless humanity is called, "a new thing *created* in the earth; a woman shall compass a *man*:" and "that holy thing (f)."
Yet we must not conceive, such an idea of Jesus, as if He was a *mere* man; for the term *thing* shews it was not a human person, that was assumed, but humanity; and as we have observed before, "the mighty God and Child-born, is the same Person;" and as for trusting in Him, and making His flesh our arm, as his flesh has no subsistence but in the divine nature, as hath been before observed, we can form no proper idea of Him, but as God and Man in one Person. Therefore we are not ashamed to confess, that we do trust for life, and salvation, through what He hath done, and suffered in the *flesh*, as God-Man: for we find this to be, "meat indeed," to our needy perishing souls; and as "He is the root and offspring of David, and Jesse," such gentiles as we seek, and find, "His rest to be (g) glorious;" as we have it declared, that, "in his name shall the gentiles trust:" therefore we have no cause to fear, that the curse denounced by the prophet, belongeth to any that do not trust to a *mere* man.

Some of the foregoing *objectors*, have cautioned their hearers, "to be careful that they looked through the *manhood* of Christ, to his Godhead when worshipping, and not worship the *manhood*:" bringing in that passage in the Hebrews, by way of countenancing such

(f) Jer. 31 and 22. Luke 1 and 35.

(g) Isaiah 11 and 10. Rev. 22 and 16. Math. 12 and 21.

a caution, "through the *vail*, that is to say, His *flesh*." One might wonder at the views of these men, and think what sort of conception they form of the divine nature, for it is clear, that the apostle does not speak of the humanity of the Mediator, simply, separately, or distinctly considered, but of the *mediatorial work*, through which, He has consecrated a way, for us to find access unto God, and so the reformers thought, when at the conclusion of the collects, they say, "through the merits of our Lord Jesus Christ:" and to such shifts have these men been put, to explain their sentiments, that they have compared the pure humanity of our adorable Redeemer, in distinction from His deity, "to ink on paper, and a packing box, or basket, inclosing the jewel."

Such expressions make a *real christian* shudder, it is grievous to stain paper with such foul sentiments. It is clear in fact, that such men don't hold the *hypostatical union*, for such comparisons imply as much, that He may be divided, and they approach God as an *absolute* God; who as such will be found a *consuming fire*; this we may gather, from the words of one of their leaders, who has drawn a kind of *creed*, or *confession* for the rest, and whom I have contended with, among others, before a society of christians. After having used the *objections* already inserted, he thus expresses himself: "I worship that which is by nature God, nor have we any more right to worship the *humanity* of Christ, than the *humanity* of the *saints*; likewise he that giveth that glory to any thing which is only due to deity, or the divine Essence, must tremble here, or hereafter, for giving glory to that which is not God; for it is said, my glory I will not give to another. It is in the dignity of His Person we trust, not as man, and *Messiah*, but in the highest capacity as God, with God; as the eternal." Query; would
a jew

a jew, or a mahometan, have joined issue in the above inconsistent declaration? As we are informed, that *Sergius*, a *nestorian* monk, and some jews, assisted Mahomet in composing the Alcoran: but I leave the reader to draw his inference, from what lies before him.

In justice to our opponents, I would here observe, that they profess in words, to hold the Trinity of Persons, in the God-head, so that their error has a specious appearance of truth, especially as they acknowledge that the deity of Christ ought to be worshipped. I expect Mr. Huntington holds the same notions; for in his writings, I perceive such terms made use of, as favour these sentiments. I will give you his own words as they are in print. "Christ considered as man, is not an object of divine worship, though God incarnate is." Now had he said, "as mere man," it might have been better received, by the simple followers and worshippers of Christ, and when he speaks of one who had fallen into some error, he informs us, "that soon after he had disputed with, and written to him on the subject, the fiery trial seized him, when the little imaginary god in human shape, that he had exalted in his vain imagination, and which he called his God and Saviour; stood him in no stead." ||

I am sure the three worthies in Nebuchadnezar's furnace, did not find the *likeness* of the Son of God, so weak a help as to stand them in *no stead*; neither would they have applied the term of *damnable heresy*, to any person looking for salvation to the seed of the woman, in the lovely object of the God-Man, as Mr. Huntington has done. He also compares the humanity of Christ, to "a glorious throne to his father's

|| Light shining in darkness. Preface. Pages 9 and 12.

house;"

house;" and "the mercy seat;" all such comparisons lead the mind to entertain an idea, that the divine and human natures, may be separated, the same as a person from a throne, or a seat. As a friend, I would have this great man, (who is esteemed unequalled by a large party of admirers,) take heed that he is not found at last lifting up his heels against Him, who became poor to enrich many. The God of Providence has abundantly supplied Mr. Huntington with temporal bread. "Let not (b) the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches;" for God will sooner, or later, bring down the lofty looks of man, and humble the proud, so that no flesh shall glory in his presence, on account of any thing, that can be produced by fallen man. This is so clearly revealed through Christ crucified, as set forth in the gospel, that it is astonishing to see, and hear, how those who profess to have done with Moses, should be so fond of his hammer to strike others with, and whilst in a *wrathful-legal* spirit they enforce, and inculcate evangelical truths, they *boast*, in themselves, and *greet* one another in so doing: but such a practice is quite odious to a truly evangelical mind.

There is another writer, who seems to go in the same path, and if his book was not in print, I should not mention him, as he is before his judge. I mean the late Mr. Robinson, of Cambridge, who wrote, "*A plea for the divinity of Christ*," in which any attentive reader may see, that he aims at setting the humanity aside from divine honours; his words are these, "do christians worship Jesus Christ? we do not worship the man Jesus; but we do worship the God, who dwells in the man." Page 69. again; "the man is not

(b) Jer. 9 and 23.

deified.

deified by this union, consequently the manhood is entitled to no worship. The humanity is, so to speak, the temple in which the deity dwells." Pf. page 103 †.

It is astonishing to think, that any body of learned men, professing to believe the doctrines laid down at the reformation, should countenance, or speak favourable of such a performance. Indeed, Mr. Robinson has produced some strong proofs of the divinity of our Lord, out of scripture; but it is well known to many, how corrupt his sentiments were, before his death; and it ought to be a caution to all, especially to ministers, how far a person may form some ideas of the divine essence of the eternal God, as an *intelligent* and *supreme being*, and yet have no saving knowledge of Jesus Christ, "the true God and eternal life:" our Lord says, "ye believe in God, believe also in me;" and, "this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent (i)." And as hath been before proved, "He who sends, and He who is sent is the Lord of hosts;" for although He took into union, a nature *inferior* to angels, and in sustaining the office of Mediator, was *subordinate* to the Father, yet in Person, being in the form of God, He thought it no robbery to be equal unto Him.

Some free thinkers, have charged those who do worship the whole of the Mediator, as persons, "provoking the Lord to jealousy, with strange gods: that they sacrifice not to God, but to new gods, that came newly up, and gods ascending out of the earth, &c." It is well for such wits, (as they may be called by some) that Jesus Christ bears with them, and endures their contradiction against Himself: but let them re-

† Cambridge edit. 1776. (i) 1st John 5 and 20. John 14 and 1. 17 and 3. member

member, that they must appear before His judgment seat, to give an account of their words, and actions, as well as perverting and wresting the words of inspiration, which they do in misapplying those scriptures to Him. We readily admit, that "the fruit of the earth being excellent and comely;" and "truth springing out of the earth," (*k*) may be justly applied to that nature formed, in the virgin's womb, and which nature ascended on high into glory, and led captivity captive, is that which all true christians will ever magnify and adore; as Dr. Watts writes, "This infant is the mighty God, come to be suckled and adored." The *burning bush* was a figure of this Person; as the bush springing out of the earth, and the fire emblematical of the divinity, descends out of heaven, into this lower earth: the natures are distinct, yet constitute but one Person indissolubly united, and as such to be adored.

If such sentiments as are broached by the objectors, do not lead to the denial of Jesus Christ, being *the* Christ of God, I am at a loss to infer what does: and if so, it must of course be a *kind* of antichrist, for to my knowledge, some of the above opponents have declared, "that they would not rest until they had pulled down that *idol* of Christ's *humanity* from being worshipped:" but poor souls, they may as well attempt to pull down the sun from the firmament.

But some attentive reader may be ready to enquire, By what name is such an error called, and known? It is hard to tell, it resembles the most the error taught by Nestorius: for he held, "that the Person of the Son, or Word of God, dwelt by *inhabitation* in the Man Christ Jesus, as a man, in an house, or ship to rule it.

(*k*) Isaiah 4 and 2. Psalm 85 and 11.

He dwelt in Him, as in his *temple*, in a superior manner to what He did in any of the saints ;” but so He dwells in all believers, so that there is no difference in kind, betwixt the union with believers, only in degrees ; but to say, that the *fulness of the Godhead dwelleth bodily* in any of the saints, would be blasphemy. He likewise maintained, “ that there are two persons in Christ, and that the name of the Son of God, is *accommodated* to the Son of Man ;” but so they were called gods, to whom the word of God came, neither does this answer any one divine testimony, wherein the name of God is given, to the Lord Christ, such as, “ laying down His life,” and purchasing the church, “ with his own blood :” however to do *Nestorius*, *Arius*, and *Socinus* justice, neither of them denied divine worship to be due to the Man Christ Jesus, but acknowledged Him to be a representative of God ; but as the two latter denied, his proper divinity, the former came nearest to the truth, yet each would have introduced *idolatry* into the church, by teaching men to worship one, whom they looked upon as a mere man. But we worship that humanity, assumed into subsistence in the Person of the Son of God, as Mediator, grounded on his divinity, and the word of command, when He was brought into the world, for it could not be the divine nature, that was visible in time, or brought into the world ; for as God, He was from eternity, in His essence ; and the world, was created by Him. I have only mentioned those opinions of *Nestorius*, which I have heard made use of, by those I have disputed with, although many others might be mentioned : but as I promised, that I would not start any objections, that I did not know were in existence ; I shall now pass from them, to take notice of two *ideas* entertained by pious divines, (who I believe would detest the sentiments already exposed, so dishonourable to Jesus Christ,) which give great liberty

perty to un sanctified minds, to launch into the extremes of fanciful imaginations ; but in doing this, I would wish to act, with great deference, to the superior wisdom, learning, and piety, that many of them possess above the unworthy writer of this paper. The first, is that sentiment, of the *eternal generation* of the Son of God. Many times have I stood amazed, when thinking, how those great and able men (in other respects) have misapplied the scriptures, produced by them in favour of this sentiment ; for the very term, gives an idea that the Father, had existence prior to the Son, and all explanation, in general only increases the difficulty ; for the second Person in the Trinity is equal to the first, as to eternity, nature, and dignity, therefore in the old testament, He is often spoken of, as the Word ; so John begins his gospel and speaks of Him, as the Creator of all things, but when he is spoken of in the old testament, as the Son, in the second psalm, and the seventh and ninth chapters of Isaiah, it is in reference to his incarnation, birth, and resurrection ; and the passage out of the psalm is applied by the apostle to what passed in time (1). As for what the sacred penmen speak of Him, by the term Son, after his birth, it may be applied to what was done in time, and does not contradict the idea of His pre-existence. As for that passage in proverbs, which some quote to prove their sentiment, it is plain to me that the sacred penman enquires, whether there ever was such a person, who had ascended into heaven, to learn wisdom, or do such acts, as are there mentioned, “ what is his name, or what is his son’s name (m) :” as it was customary for the Hebrews, to call the son, the son of such an one by name, for instance, “ David the son of Jesse, Solomon the son of David, Agur the son of Jakeh.” These *great men* in general follow

(1) Acts 13 and 33. Heb. 1 and 5. 6. (m) Prov. 30 and 4.

each ~~one~~, and quote many of the antient father's sayings, to confirm their assertions, but I need not inform them, that the jews pretended *oral law*, found in their *Talmuds*, as well as the fund of *traditions*, which papists have a store of, are not warranted by the word of God, therefore they ought not to bind us, in matters of faith; and, better burn all *creeds*, composed by fallible men, than run counter unto, or one side of the word. And it must be acknowledged, that this *idea*, has produced several errors, concerning the Person of Christ, and it is to be lamented, that by philosophical *speculation*, and endeavouring to explain, the mystery of the Trinity, and of Christ, men have darkened counsel by words, without knowledge, and outstretched the bounds of *sobriety*. But the apostles wrote, and spoke *sobberly*, not attempting to explain mysteries, above our conception; or to give us any other *generation* of the Son of God, than that according to the flesh, and one might suppose that the very question, put by the prophet, "who shall declare his generation?" would teach us to cease from attempting to declare any other, than that already given by the Evangelists, for there is no * searching the Almighty Trinity, or the Almighty Jesus to perfection. Job 11 and 7. 37 and 23. Rev. 1 and 8.

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* In the word of revelation, we are told, "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost." We have a demonstration of the personalities, the Father's voice from the *cloud*, bearing testimony to the Son, in the *mount*, and in the *water*, and the Holy Spirit, like a *dove*, descending upon Him. There are properties that peculiarly distinguish each Person, the Father, *promises*, and *gives*, the inheritance to his Son; the Son, lays down his life for the sheep, and *purchases* his church, with His own blood; the holy Spirit, *seals* the *elect*, and produces a *living spring* within them. In short the Father *grants*, the Son *redeems*, the holy Spirit *applies*: thus each Person, possesses inherently in Himself, the power to sustain the offices, undertaken for the *recovery*, and *restoration* of fallen man. The same unerring word informs us,

The other *idea*, is that taken from the words of our Lord, recorded in Mark 13 and 32, concerning the Son, not *knowing* the exact day of judgment; which in general is understood to mean, that as man He was *ignorant* of the time. But this is derogatory to the Lord Jesus, for it is an attempt, to deprive Him of his *fore knowledge* of future events, and contradictory to the declaration of the apostles, who appealed to Him, as one "who *knew all things*," and "in whom are hid *all the treasures of wisdom and knowledge(n)*:" and as, "He is the searcher of hearts;" and knew the thoughts of all men whom He conversed with, in the days of his flesh, therefore He is omniscient and omnipresent; and as a Prophet, *knows* all things past, present, and future, for He is the same yesterday, and to day, and for ever: and I think, He could have as easily told them, the time, as the signs going before it, if He had thought proper: but to deny this, is to *level* Him with, or make Him *inferior* in knowledge, to His servants the prophets, who could foretell future events. I know there is another sense in which some understand the words, that as Mediator He was unacquainted with the time, or He was not to reveal the same at that period: and this appears to me to be nearer the meaning than the other explication. However we are sure, the word of God indited by the same Spirit,

(n) John 16 and 30. 21 and 17. Col. 2 and 3. Rev. 2 and 23.

us, "these three are one," from whence we believe, that the eternal Essence is *undivided*: but how He exists, no sober divine, will be ashamed to say, "he cannot tell;" as that is among the *secret things* which belong to the Lord; but such things as are *revealed* belong to us. As for such, who are not satisfied with such account as the blessed God, hath given of Himself, in His word, we leave them with other wanton wits, "who without fear, sport themselves with their own deceivings," to Him as the Judge of all: whilst we bless His name, for the *manifestation* He hath made (in the sacred volume) of Himself, unto the Church, as He doth not to the world at large.

does

does not contradict itself, nor would I attempt to lessen the authority of Mark, because Matthew (o) does not use the term Son, when relating the same conversation; only I would remark that according to the place referred to *heaven*, and the *Father only*, it increases the difficulty to comprehend the meaning, and must be applicable to the *personality* of the Son, and Holy Ghost in the divine *essence*, to be *unacquainted* with the time, which is no better than *blasphemy* to assert; neither would my pious friends, whom I am particularly addressing, entertain such a thought, I am persuaded. I will put down how I have been led to consider the passage, and leave it to the judgment of the reader to receive or reject. As our Lord's human nature was not in *heaven*, with the angels, nor with the Father, at the time He spoke the words any more than when He conversed with *Nicodemus*, and as He does not say, the Son of God, or the Son of Man, I do not think that it is applicable to Him personally at all; but to some other son, namely, the adopted, or glorified sons gathered together in *one* body, under *one* Head, composed of patriarchs, prophets, apostles, jews, and gentiles sinners, whether in *heaven*, or on *earth*, whom Israel of old were a figure of (p): and according to this, Luke who is silent in the gospel concerning the words, informs us in the Acts, that when the disciples asked Him a question, before His ascension, He answers (q); "it is not for you to *know* the times, or the seasons, which the Father hath put in his own power;" but He does not say, that He did not *know*. If the most enlightened men on earth, and even some in their glorified state in heaven, where *knowledge* is *increased*, above any communication here below, how ought this, to prevent any one presumptuously from

(o) Math. 24 and 36. (p) Exod. 4 and 22. Gall. 4 and 7.

(q) Acts 1 and 7.

fixing the time, when the day will be, which the Lord Judge, has thought proper to conceal from us, but let us be more anxious to examine, how we are prepared for death, and judgment, as that certain period will surely arrive, and then all will find, that the righteous Judge *knoweth all things*, as well as the appointed day. But some may observe, that there is a *climax*, or *gradation* in the angels being named first, before the son, in this passage, which distinguishes the son above them in dignity. If so, it does not make against the foregoing *explanation*, for if I mistake not, man's nature is exalted above angel's, as their Creator did not verily take on Him the nature of angels; but took on Him the nature of man, to redeem sinners of mankind: so exalted it above the whole creation, in uniting it to His Person. Perhaps some of these chosen, regenerated, adopted sons gathered together in *one* may be better *acquainted*, with the mystery of the gospel, (through the revelation made to them) than the angels are: concerning whom it is written, "fear not little flock it is your Father's good pleasure to give you the kingdom." Again, they are called, "*heirs* of the kingdom, *heirs* of salvation, and *joint heirs* with Christ;" and that He will "grant them to *sit* with Him in His throne;" and that they "*shall judge* angels;" but we do not read, of such honours conferred on angels. They are said to be ministering spirits, to the heirs of salvation, so that it is most probable, the *saints* will be placed *nearer* to their Saviour in *heaven*, than the glorious angels, and probably the apostle's words may be taken in the like sense of *gradation*, when he speaks of himself and his brethren in the ministry, being made a spectacle to the (*wicked*) world; to the (*holy*) angels, and (*redeemed*) men. 1st Cor. 4 and 9. O stupendous grace! transcendent love! that could distinguish rebels so as to exalt their nature to such an honour, and raise
them

them to such a state, after their fall, while rebel angels are left to perish for ever. Well might the psalmist exclaim with admiration, "what is man that thou art mindful of him? and the son of man, that thou visitest, and makest account of him?" I hope I have reasoned according to the *analogy of faith*, whether I have established the point or not. I have hinted before, that we should be very careful, in comparing Christ to any thing in nature, except by such similitudes, as the Holy Ghost, makes use of to set Him forth, and which is applied personally unto Him in the word of inspiration. I will mention two, the first is a *Branch*, either grafted into, or growing out of the root, it becomes one *Tree*; and as the *humanity* was not in being, (excepting in the mind and decree of Jehovah) before the conception, so being then grafted actually into, or grown from, the root of His divinity, we are told, "He shall build the temple of the Lord and bear the glory (r)." Indeed we behold a *transcript* of God's holiness in the law, and it might have been thought an impossible thing, for human nature to have fulfilled its requirements, since Adam had failed; but in the life of Jesus, we find it *exemplified* to the glory, and praise of God, and benefit of mankind(s). What ripe, and precious fruit are produced by this *Tree of life*, and grow upon this *branch*; may our souls sit under its shadow, partake of them, and experience their delicious taste with encreasing delight !!

The second similitude is that of the Sun, He is called, (t) "the Sun of righteousness:" and when his three highly favoured servants, in the days of his tabernacling here below, were permitted to see a glimpse

(r) Isaiah 11 and 1. Jer. 23 and 5. 33 and 15. Zach. 3 and 8. 6 and 12. (s) Phil. 1 and 11. (2) Mal. 4 and 2.

of his glory, in the mount of his transfiguration, "His face did shine as the sun, and his raiment was white as the light (*u*)."

Jesus Christ is the Sun in the *firmament* of His word, and gospel; and if we don't read and see in this light, we are groping by some other light, either the dim light of natural conscience, the moon, or stars: these are useful; but they *communicate* no life, and heat, as the sun does, for they receive their light from him. So the mosaic dispensation, and likewise that of John Baptist, were useful in their *spheres*, but when the Sun arose there were no more need of these; but He holds other kind of stars in his hand now, namely, ministers of the gospel, and the church in the twelfth chapter of the Revelation, is represented as clothed with the sun, having the moon under her feet, and a crown of twelve stars upon her head; so that Christ's *righteousness*, and the *doctrines* of the twelve apostles, are her *ornaments*, whilst she has the moon of ceremonies, or the world under her feet. The sun and its beams are *distinct*, although not *separated* from each other, but it is not common to say, you must not look upon the body of the sun, because you have beams of light from him; neither should we say, or think, that we must not look to the *humanity* of Jesus by faith, because we have the *beams* of His divinity present; or lightly esteem that object, which is preferable, and far surpasses moon or stars of any created excellency; yea the most exalted creature, or even the whole creation, are but faint resemblances of Him, whom we write of, by whom, and for whom the world was created.

Then think, O man, how thy nature is exalted, in the Person of Jesus Christ, above the highest angel, where it is crowned, in the midst of the throne, with

(*u*) Matth. 17 and 2.

G

glory

glory and honour; the delight of Jehovah, the admiration of saints, and angels, the envy of devils, and terror of wicked men, angels are commanded to worship it, which dwells so near the flaming fire, of eternal Majesty, and the heavenly host are represented, obeying the precept; and ye redeemed think on the honour that awaits you, when ye shall be seated with Him, on the throne, and judge angels; but we never read of any command to worship angels, nor that they shall be seated with Him, on the throne to judge their kind; this is *the true Light* to lighten the gentiles, and the glory of His ancient Israel, in whose light we shall see light, may it be our daily prayer, that it shine more, and more unto the perfect day, when faith shall be swallowed up in vision; then we shall be better able to behold, "His countenance, as the sun shineth in his strength." Then let the *owls* of ignorance, and superstition, and *dragons* of cruelty, and persecution, drop their weapons, bow before Him, and honour Him, for it is a saying, worthy of all acceptance, that He came to save the chief of sinners, of mankind; but hear it ye devils and tremble, for there is no hope for you! If any should be tempted, to suppose that the thoughts of such an honour, should puff up the redeemed with pride, a right sense, of their original, fallen state, and a view of the travail of the dear redeemer, in His life of obedience to recover them, is the best preservative, under the holy spirit, that I know of, to mortify their pride, and bow their heads, with shame and sorrow, when they consider His grief and the cause of it.

If any should be disposed to say, that believers are compared to *branches*, and to the *sun*, I readily grant they are: but we must not forget, that the *hypostatical union*, is different in its *kind*, to that of the *mystical union*, as the apostle makes a distinction; betwixt Christ *personal*

sonal, and Christ *mystical*, by calling the former, "the body of His flesh;" and the latter, "His body (v) the church:" and our Lord Himself teaches us, how these unions *distinctly subsist*, when he says, "as the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me (w);" and without we keep in view, a proper difference in this respect, it is "not holding the Head" in a proper manner, but confounding Him with the members; for the divine nature is that uncreated Root or Light, from whence His *humanity*, as a Branch, immediately derives life, and light; but believers are as branches (x) in Him, as the Root; and they derive life, and light, *mediately* by Him. As there are many this day in our land, who say in their hearts, and in words too, concerning this Tree, (as they did of Jeremiah), "let us destroy the *tree*, with the fruit thereof, and let us cut him off, that his name may be no more remembered (y)," and swarms of locusts there are, which like *smoke*, or a *cloud*, endeavour to darken the light of this Sun; this should stir up His servants, to use the means to set Him forth, as *revealed* in his own word, and they have need to be meditating much on his Person; for satan, and his agents are busily engaged, to set forth false christs, in this our day; and as there were many great, and crying sins in Israel, such as Sabbath breaking, adultery, false swearing, and oppression, so these sins abound in our land, and day; yet it was their *false gods*, that provoked the Lord, to give them into the hands of their enemy; so it will be the *false christs*, which many by their notions, are representing with a "lo here, or lo there," that will provoke the Most High, to give us up, if mercy prevent not. Britain, Britain, Britain, the re-

(v) Col. 1 and 18. 22. (w) John 6 and 57. (x) John 15 and 2. 4. 5. Hosea 14 and 6. 7. 8. (y) Jerem. 11 and 19.

jection of the *true* Christ, in his Person, Offices, and Characters, is thy crying sin; and all others, however heinous they appear, are no sins, in comparison to this! (z) *

I must confess, that it has staggered me, when I have heard ministers say, (when the conversation has been concerning the Person of Christ), *we don't like to meddle with such a subject*; surely this cannot be the way, "to grow in the knowledge of our Lord and Saviour Jesus Christ:" one would think, they had forgot the apostolic injunction, "consider the Apostle, and high Priest of our profession, Christ (a) Jesus;" and our Lord's own words, "behold my hands, and

(z) John 9 and 41. 15 and 22. 24. (a) Heb. 3 and 1. Luke 24 and 39.

* As for such Protestants, in our land or elsewhere, who only protest against the arbitrary power of the Pope, the persecuting spirit of the church of Rome; self seems to actuate them, more than the love or honour of Christ: whilst they reject the *everlasting righteousness* of Jesus, and call it *imputed nonsense*, and deny the infinite value, and effect of the atonement, *once* offered on the *Cross* as insufficient, which are two main doctrines of the gospel; but as such nominal Protestants, (who are scarcely worthy of the name) do not protest, against the Mother of Harlots, the papists no doubt, will have no objections to join issue with them, in rejecting the righteousness and atonement of Christ; as they seek to be justified by the works of the law, before God, and to offer the sacrifice *often* in the *Mass*. But I would refer such to examine the 32 psalm; 4th of the Romans; and the epistle to the Hebrews; and the 11th, 12th, and 13th articles of the Church of England, and the homily on Justification. I pray God that the company brought over into this nation, may not prove pricks in our eyes, and thorns in our sides, as the Canaanites of old did to Israel. The judgments of God are evidently seen this day, on the papal antichrist, and his adherents; and as their crimes are somewhat like the jews of old, in rejecting the supreme Head, and Saviour of His church, they are like them, dispersed abroad in the earth, for their blasphemy, against the Lord Christ, and cruelty to His dear people: they will be the wisest, that stand aloof from them, attending to the voice, which says, "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 17 and 5. 18 and 4. 5.

my feet, that it is I myself, to stand aloof, will have a tendency to fill us with doubts; a transient look does not make us so well acquainted with a person; the more you look on, mark, and consider Him; and the more familiar you are with Him, the better you'll like and know Him; for He is the *perfection of beauty*, and the eye of faith will discover an excellency in Him, whether in the *womb*, in the *manger*, on the *cross*, in the *grave*, at His *resurrection*, or *ascension*, and love and adore Him, on *earth*, on the *water*, or in *heaven*. Therefore ye fearful doubtful ones, who are viewing Him, as if He was wholly a *spirit*, approach Him, and you'll find that He bears marks in His hands, and feet, of your nature! for it is with the cords of a man, you are drawn; and you are bound, with the bands of eternal love; and by surveying Him thus, you'll be less liable, to have a liking for any *false christ*, that may be represented unto you.

Thus I have humbly attempted to set forth, the *true Christ*, as the *only* visible object of worship, and proved both by the command of God, and the example of saints, the expediency of our obedience. It remains for those who dispute it, to produce if they can, instances to the contrary; and let them produce one instance, where our Lord Christ in the days of His flesh, forbid any one to worship Him, as God and Man, in one Person; or where any distinction is made betwixt his *deity* and *humanity*, by which we are taught not to worship every *part* of Him, and if they cannot do this, (which I am persuaded they cannot, upon scriptural authority); we shall conclude, that their *distinction* favours of that *will worship*, "intruding into those things which they have not seen, vainly puffed up by their fleshly minds (b):" and so making

(b) Col. 2 and 18, 23.

unto themselves, some huge *metaphysical being* of their own invention, for whatsoever we do, or refrain from, in regard of worship, which God does not *command*, or *prohibit*, or we have no *example* of, must be will worship.

The attentive reader will perceive, that I have not taken much notice of the sentiments of *Arius*, or *Socinus*, neither of the gross *ideas* of the *Anthropomorphites*, who conceived such notions of God, as possessed of an *human shape* from eternity, which they take from that passage in Gen. 1 and 26. And *Apolinarius*, who taught, that the flesh of Christ, was pre-existent, to His appearance on earth, and that His divinity, was instead of a soul, and that he has no body now, &c. I have likewise omitted the *Sabellian* heresy, which maintain there is but one Person, in the Godhead, who appears in different characters: I have not touched on those, who say, that the humanity, is swallowed up in the divinity, which they call the *divine human*, and which I understand the followers of *Count Swedenburgh* maintain. I have passed by that *idea* also, of the human soul being set up from eternity, an attempt made by some, "who become vain in their imagination," by trying to be "wise above what is written," with a view of reconciling truth, and error: in short, I consider most of the above heresies to be so glaring, and contradictory to scripture, to (refined) natural, and sanctified reason, that they must be very much left, to themselves to grope by the light of nature, who can embrace them. I have chiefly confined myself, throughout, to those whom I have contended with personally, and who appear to me, to come nearer the truth than any of the others: there are several, who are looked upon as gospel ministers, who hold the *Nestorian heresy*, for *Nestorius* allowed of the Trinity of Persons, in the Godhead, but denied the *hypostatical union*: therefore they are the more

more likely, (who come nearest the true Christ) to draw away the weak, by “(c) bringing in privily their damnable heresies, denying the Lord that (they profess) bought them,” those honours that are His due; such are the objectors, which are set down, and may the Lord convince them of their error, lest they should at last be brought to hear those words, uttered to them, “where are those mine enemies, that would not have me to reign over them (d).”

Now, my dear redeemed friends, the called according to his purpose, who worketh all things after the counsel of his own will; time has been, when you saw no comeliness in this Person, that He should be desired by you; when the god of this world, had so blinded your minds, that you could not see this *image* of God, as *revealed* in the glorious gospel; and although you have not yet like Thomas, and the apostles, beheld Him with your bodily eyes, nevertheless you acknowledge, like him, that He is your Lord, and God: “(e) whom having not seen ye love,” and admire, as “the chiefest among ten thousand, (and in His *complex* Person) He is altogether lovely (f).” Fear ye not, let what will befall others, when convulsions shake the solid world, and nature utters its expiring groans, you shall find Him a sanctuary to flee into; a *tower*, of safe retreat; a *strong hold*, in the day of trouble; a *hiding place*, from the wind, and a *covert* from every tempest, and the shadow of a great rock, in a weary land. This is that rock of salvation, which will defend you, from all the fiery darts, and attacks of your adversary; therefore the craft, and policy; rage and malice of *hell*, with its numerous agents, shall never be able finally to prevail, against the least saint, who have fled unto it for refuge; be-

(c) 2d Pet. 2 and 1. (d) Luke 19 and 27. (e) 1st Pet. 8 and 18.
(f) Cant. 5 and 10. 16.

cause "He gives unto them eternal life; and none shall pluck them out of His hand (g)." *(g)*

Lift up your heads then, for your redemption draweth nearer, than when you first believed; and the following evidences, will accompany salvation, through Him, and be the effects of a saving faith, in Him. As Christ *personal* was formed, in the virgin Mary's womb; so Christ *spiritual*, is formed in every virgin saint's heart, so that they will unite in singing, "My spirit hath rejoiced in God my Saviour:" and they truly, understand those words of *Simeon*, that He is, "for a sign which shall be spoken against:" and when they read, hear, or think of His sufferings, as well as of the insult, and dishonour offered Him, it pierces through their souls, when reflecting on the same, and thus, "the thoughts of many hearts are revealed (h)" unto them: For they are all brought with one mind, to love Him, and are jealous for the honour, due to their Head, and it grieves them much, when it is denied. Likewise they will, with earnest desire, long to be conformed to his image, in spirit, mind, and temper, whilst they read, and hear, of his ardent love to God, and man, His divine fortitude, in resisting temptations; His heavenly composure, and zeal, in reproofing his disciples, for their fiery zeal, with "ye know not what manner of spirit ye are of (i)," and "whipping the formalist out of the temple," being "grieved for the hardness of their hearts". When they consider his meekness, and lowliness, as well as readiness of mind to suffer, and endure the contradiction of sinners against Himself, his dignified silence before Pilate; and his temper in healing the ear of the servant, whom Peter wounded, and saying, "suffer ye

(g) John 10 and 28. (h) Luke 1 and 47. 2 and 34. 35. (i) Luke 9 and 55. John 2 and 15.

thus far," and praying for His enemies on the *cross*; likewise his obedience to the rulers, in church, and state, as a patern to His followers, which if they are not aiming in some measure after a conformity unto Him, in all these things, let them take heed that the seducer of souls, and a deceived heart, do not turn them aside to feed on *ashes*; for they are called to "learn of Him, that they may do as He has done (*k*)."^{*} And it is the grief, and burden of His dear people, that they do not resemble Him more, as the children of (*such*) a King; which makes them mourn, sigh, and hang down their heads, because they are not more like minded (*internally*) unto Him in all things. It is for the want of this, we find so many hypocrites, and formalists, who pass through all the rites of ceremonial worship, and outward means, whilst called by the name of Christ; they act so much unlike Him, and can bear any insult, or dishonour offered Him, without being concerned; at the same time they are proud, and haughty; self seeking, and self willed; of unsanctified tempers, impatient of restraints, and revengeful dispositions; avaricious, over-reaching, and dishonest in their dealings; they speak evil of dignities, revile, slander, and their tongues, walk through the earth; whilst they are disobedient to rulers, in church, and state; fomenting sedition in the state, and broaching heresies in the church. These people do not consider, that our Lord Jesus's kingdom is not of this world, therefore He did not appoint His ministers, or church, to regulate the kingdoms of the world; who would not Himself, when on earth, be a Judge to rectify *secular* affairs, betwixt the *two brothers*; but when the followers of Christ are disputing who shall be the greatest, and looking for, and expecting temporal respectability, in the world, it is a plain proof,

(*k*) Matth. 11 and 29. John 13 and 15.

that the spirit of the jews prevail too much, (who expect earthly pomp attending the Messiah) and how little they have profitted, in the school of Jesus, and his cross, which they ought to esteem and glory in, more than the finest gold, rubies, or the most precious fading thing, of time, and sense; but this is a lesson that is spiritually learnt, and not taught in the *worldly wiseman's school*.

It may be, that some of my readers, have been cautioned, or tempted, not to form any idea of Jesus Christ, as man in the *act of prayer*, and if they have fallen in with the temptation, of course their minds have been filled, with darkness, terror and perplexity. And well they may; for they are attempting to approach God, without the *medium* of the Mediator; and as such, God is a consuming fire. I shall not wonder to hear next, that you were cautioned, or tempted, to form no *idea* of Him as Man, in either of the *Sacraments*; when He commanded His apostles to go and Baptize, and when He sat down to the supper, as the Lawgiver commanding His servants to attend to these *ordinances*. Beloved, flee from this snare, and approach a God in Christ, for the Lamb that was slain, fills "the midst of the *throne*," and the *throne* of God, and the Lamb is one and the same. Remember that when you read of his being "on the right hand of God," or "before the throne," you are not to conceive that the humanity is a *part*, or *separate* from the divine Essence, but the Lord speaks in His word, accommodating Himself to our weak capacities, and we are to understand thereby, that the *human* nature of Christ is admitted into the greatest nearness of union, and honour to the eternal invisible Essence, and Majesty, that fills heaven, and earth; and when we conceive of Christ, as Man, we believe, that He did such actions as we read of, that He hears
us,

us, and that His divine nature is present with us, although his *humanity* is in heaven. Therefore, we on earth, may come boldly unto the throne of grace, actuated as the dying *thief*, and the martyr *Stephen*, as well as a goodly company beside, and we shall be remembered by Him, who will take care of our souls, and bodies, committed by faith, and prayer, unto Him, in life, and our last moments here on earth. When we address distinctly, either of the three Persons, in the Trinity, we address them all, for there is no *dividing* of the divine Essence, neither do we approach the flaming Majesty, without the *medium* of Jesus; what encouragement for frail mortals to think that our *nature* is there in the Person of Christ, having taken possession of the heavenly inheritance for us, and we have His spirit in our hearts, whereby we cry, *Abba Father*, and this is an *union*, which all the powers of earth, or hell can never dissolve.

As the truths laid down in scripture, and produced in favour of the points handled in this *tract*, will not secure the writer from the invidious name of *idolater*, especially if it should fall into the hands of a modern (*unrenew'd*) philosopher, for Paul was deemed, "a setter forth of strange gods, because he preached unto them Jesus and the resurrection" (1), and this happened to be among the philosophers, at Athens: but when he talked, "about the world, being to be judged by that Man raised from the dead, some *mocked*" as we read in the same chapter: but a *hard* name, or a *fool's* coat, should not terrify, or put to shame a disciple of Him, who endured the cross, despising the shame: and as we are commanded to look unto Jesus, lest we grow weary, and faint in our minds; then let us look unto Him, whilst we esteem it the highest honour of

(1) Acts 17 and 18. 31 and 32.

our lives, to be counted worthy to suffer shame for his name; thus following Him through evil, and good report, honour, and dishonour, "for me to live is Christ but to die is gain." That the pious reader, may see that I am not the *only idolater* of this sort, in this land, who hath wrote, concerning this glorious Object, I will produce the words of two *worthy* characters of our own nation, and *ornaments* of the christian church, who were very popular in their day, and useful in their generation, although they differed in opinion, respecting the form and mode of worship, yet they agreed as to the object. But I do not produce their writings, with a view to add any weight to the testimony of scripture, only to shew their wisdom, in attending to what is *written* in the volume of inspiration; which may be instrumental in confirming others of a weaker mind, as they were *pillars* in the temple here below, but are now removed to that above.

The first was Dr. John Owen, formerly Vice-Chancellor of the University of Oxford: who writes thus concerning the Mediator,—“ I do believe that the
 “ Person of Christ, in and by His human nature, shall
 “ be for ever the *immediate Head of the whole glorified*
 “ *creation*. I do therefore also believe, that He shall be
 “ the means of communication between God, and his
 “ glorified saints for ever. For God will be conceiv’d
 “ of, unto eternity, according to the manifestation that
 “ He hath made of Himself in Him, and no otherwise.
 “ The Person of Christ, and therein his *human nature*
 “ shall be the *eternal object* of divine glory, praise, and
 “ *worship*. The Lamb, the Person of Christ, is the
 “ eternal object with that of the Father, and the Spirit,
 “ the *human nature*, in the Son admitted into the
 “ communication of the same eternal glory.”†

† *Glory of the Mediator*, London edit. 1679, pages 368, 369.

The other is John Berridge, Master of Arts, late Fellow of Clare-hall, Cambridge, whose words, I shall subjoin, by inserting a Hymn, and part of another, of his composing, which will give a clear proof to the reader of his sentiments concerning the *object* of worship.

I shall now draw to a conclusion, not forgetting to pray that the Lord, would be graciously pleased, to raise such *Vice Chancellors* to govern the University, and many such *Fellows*, to preach the gospel, before the *heads of houses*, then we may hope to hear no more of the expulsion of students in divinity, for pious practices; nor such resolutions, made and entered, that such be permitted to preach no more, until he recovers his senses, as was once the case in Mr. Berridge's life time. But this is one sad token of the fall of man, whether learned or unlearned, who are all by nature beside themselves: and out of their right mind, as we find the prodigal son, "when (*m*) he came to himself," he thought of his Father, which he had offended, and we are told that the demoniac, when Jesus took him in hand, "sat clothed at his feet, and in his right mind:" (*n*) and this implies, that they were deranged before, as we have the strongest evidence, and proof of this truth, when men like the Gadarenes, shew such disposition towards the gospel, as they did towards the Saviour, and thrust away any of their fellow mortals from them, when recovered to their spiritual senses, and deem them as our Lord's kindred, according to the flesh did Him, "beside (*o*) himself."

As I believe, so I have written, and I think set before the reader a most desirable, and suitable object, of faith, worship, prayer, and salvation, even the "*desire*

(*m*) Luke 15 and 17. (*n*) Luke 8 and 35. (*o*) Mark 3 and 21.

of all nations". (p) Now if any man love not this elder Brother, that was seen, and is now seen by faith, as "fairer than the children of men," (q) represented in the volume of sacred truth, how can he love God, as an invisible object, whom no man hath seen, nor can see, and live. His called children, who are brought to believe in His name, and into the liberty of the gospel, (as well as to see its glory, above the law, or any other dispensation), see such dignity and comeliness in his Person, suitableness of his offices, excellency of his characters, and completeness of his work, that they are led to admire and adore Him: and to receive out of his fulness every spiritual blessing they stand in need of. I would here give vent to the feelings of my soul, in the language of the poet:

And can you frown, my former friends,
Who knew what once I was;
And blame the words that thus commend,
The Man who bore the cross?

Trust me I draw the likeness true,
And not as fancy paints;
Such honour may He give to you,
For such have all his saints.

Our contention, is not about *words*, you plainly see; for we worship *every part* of Christ, visible and invisible; but our opponents, worship *only* the invisible part of Him, and if you have a suspicion of any one, (as this heresy is spreading fast throughout the land) you may be satisfied by putting the following *question* to them, and obtaining an answer to it. Do you worship the Lord Jesus Christ's *human*, and *divine* natures, as God and Man in one Person? Perhaps they may give an evasive answer, such as "that they worship Christ:" or "that they worship, that which is eternal, invisible, immortal, independent, omnipotent, omniscient, and omnipresent;" all this is to evade the force of your interrogatory, and to bewilder you; but you must insist upon a plain answer to your *question*, such as yes, or no; this question may be a kind of *shibboleth* to try such *Ephraimites* by.

(p) Haz. 2 and 7. (q) Psalm 45 and 2.

I never

I never knew any, that held any fundamental error, that I conversed with, but have always pleaded, "that it was some *superior knowledge* they possessed, above their fellow mortals, by which they discovered such doctrines;" but those who have been *truly* wise, have discerned, that such wisdom, is of that kind, proposed by the father of lies in the serpent, and attained by our first parents: "ye shall be as gods (*r*)," was the *bait*, and the first *heresy* we hear of in the world. I don't think that satan hath any new heresies to broach, so that there is nothing new of this kind, but what hath been, at some period, or other, before, on the stage of time; indeed he may bring forward, his errors under a new name after laying dormant for a while, (as tradesmen do their old fashion goods after laying on the shelves) and get some person of note to sanction, and expose them to view, so that they may become more fashionable. For instance, the *general restitution* of the *universalians*, is in reality, but like the *purgatory* of *papists*; which could not have been introduced so well, in the glorious light of the reformation; for it is when men *sleep* that he sows his *tares*: only, I observe he improves, on his *invention*, for there was but little hopes held out by the man of sin, except there was a good legacy, or fee in the way; but now the poorest, has a *hope* held out to them, who like sin better than holiness, yet do not like to hear the voice, of the worm (*conscience*) that dieth not, and the eternal fire (*of hell*) which is not quenched (*s*):" which will be the place for the goats; "when the Lord Jesus Christ shall be revealed from heaven, in flaming fire, taking vengeance on all them that know not God, and obey not the gospel (*t*)." I have used much plainness of speech,

(*r*) Gen. 3 and 5. (*s*) Mark 9 and 44. 46. 48. Matth. 25 and 41. (*t*) 2 Theff. 1 and 7. 8.

having

having a jealousy over many professors, I hope with a godly jealousy; for I fear, “left by any means, as the serpent beguiled Eve, through his subtilty, so their minds should be corrupted from the simplicity that is in Christ (u).”

May the Holy Spirit, whose office it is to take of the things of Jesus, and shew them to poor sinners, seal the truth set down in this *treatise*, on the reader's mind; and then they will say, we believe, not because of thy writing, but we have seen and heard Him ourselves, in his word; and known by faith, that this is indeed *the* Christ, *the* Saviour of the world! (v)

Do not forget the unworthy writer, at the throne of grace, who has suffered a little, and is now suffering; “for the word of God, and for the testimony of Jesus Christ (w);” and who desires not to count his life dear unto himself, so that he might finish his course with joy, and the ministry which he hath received of the Lord Jesus, his Lord, and his God, to whom with the Father, and eternal Spirit, be equal honour, glory, majesty, dominion, and power, both now and ever; Amen and Amen.

(u) 2 Cor. 11 and 3. (v) John 4 and 42. (w) Rev. 1 and 2.



HYMN, *John 5 and 23.*

I.

Some will no worship pay
To Jesus prince of life,
Reject his godlike sway,
And rail with bitter strife;
And some are fearful to bestow
The honours which are well his due.

II.

As God, our Jesus can
Demand eternal praise,
And as our dear God-Man,
He claims it various ways,
By his two natures close combin'd,
And by the Father's strict command.

III.

So well his natures blend,
So close the union fram'd,
Blood of the *human* friend
The blood of God is nam'd!
And from this close compacted frame,
The *human part* will worship claim.

IV.

Man's carcase weak and vile,
Whilst to a spirit ty'd,
Expect a courtly smile,
And high respect beside;
Becoming reverence it will crave,
And crave it, till it takes a grave.

V.

Soon as the child is giv'n
And breathes in Judah's air,
All angels haste from heaven
To pay him worship there;
The same his own disciples do,
And Jesus takes the homage too.

VI.

So Thomas glorified
The God-Man in the Son,
When first he fairly spy'd
Both natures link'd in one;
And fixing his adoring eyes,
My Lord, my God, with transport cries.

VII.

May God the Father have
The worship that we owe,
And Jesus Christ receive
Like worship here below;
And where this honour men refrain,
The Father's worshipp'd all in vain:

I.

How glorious is thy *human* frame
Divine Redeemer, *true* God-Man!
No seraph's tongue can reach thy fame;
Yet babes will prattle, as they can.

II.

All human gifts and heavenly stores,
In Jesu's wonderous Person meet;
The Godhead fills him with its pow'rs,
And forms the Saviour all complete.

III.

The Man, believers worship now,
As eastern sages did the Child;
And all before the Man must bow,
Saints, seraphs, fiends, and scorners wild.

Sion's Songs, London Edit. 1785. Hymns 30 and 151.



